

Zion's Herald

WEDNESDAY, NOVEMBER 21, 1906

Thanksgiving Number



THE REAPERS

From the Painting by Julien Dupre



The Field Secretary's Corner

SUNDAY, Oct. 14, I spent at St. Paul's, Lynn, where my old friend, Rev. Charles Tilton, is pastor. I had a good day, securing a splendid list of subscriptions, which were largely increased in the canvass which followed. St. Paul's has the reputation of being one of the liveliest and most evangelistic churches on Lynn District. It also has one of the best Sunday-schools, both in numbers and efficiency — a record in no small measure due to the efficient superintendency of Mr. Arthur G. Moody, whose efforts are also ably seconded by a large corps of teachers who give him most loyal support.

It is a fact, not generally known, that St. Paul's claims the honor of being the first Sunday-school, not only in the Methodist Episcopal Church, but in all New England. And in substantiation of this claim, the following facts are adduced:

The school was started by Rev. Solomon Sias, the third pastor of the church. It is related that on a certain Saturday afternoon during the summer of 1815 Mr. Sias asked a lot of boys in his neighborhood if they would come to the church on Saturday afternoons to study the Bible and the catechism. As the cold weather drew on the meetings were discontinued for a time, and afterwards transferred to the schoolhouse near by. The schoolhouse was used because there was no suitable place in the church, as there was then only one large audience-room, and the pews were the old-fashioned, high-backed ones, with doors by which the occupants were fastened in; but in 1831 the corners of the church were built out to the front line of the tower, the entrance to the church and galleries made through these additions, and a "small, un-Methodistic vestry put in the tower;" into this vestry the school was transferred from the schoolhouse. During this same year stoves were first introduced into the church, "there having been no fire in the church for twenty years," and at the same time the high backs to the pews were reduced to "something like modern proportions," so that after a few years, as the school outgrew the small vestry, it was transferred to the body of the church. This is the beginning of the school, which has been maintained in an unbroken succession now for more than ninety years.

Concerning the history of the church, the following facts are taken from a historical statement by Rev. W. T. Worth in 1897:

The first Methodist sermon in East Lynn was delivered by Rev. Jesse Lee, on Dec. 20, 1790, in the house of Mr. Lye, then standing on the corner of Essex and Fayette Sts. Less than a week previous Lee had preached the first Methodist sermon ever heard in Lynn, in the home of Benj. Johnson, Sr., at the Common. At this time the rooms were too small to accommodate the people who gathered, so they adjourned to Mr. Johnson's barn, where services were held until the first Methodist chapel was erected. Here all the Methodists in Lynn continued to worship until 1811, when those living in Wood

End, as East Lynn was then called, built a house for themselves. After erecting their own chapel, the Wood End people still claimed their share in the old meeting-house, which the Common people were unwilling to allow. They considered themselves two societies at this time, and Rev. Asa Kent, a maternal grandfather of Rev. W. T. Worth, served both charges. The appointment included Saugus and Lynnfield, as well as the work in Lynn. On the completion of the Wood End meeting-house, Rev. Epaphras Kibby (a local preacher at the time) was sent as a supply for a time. This church was dedicated, Nov. 27, 1811, and was the first Methodist church in Massachusetts to be surmounted by a steeple, and the first in Lynn, of any denomination, where the singing was aided by the tones of an organ. The land on which the church is built was purchased for \$200, and the building cost \$3,000. According to a practice just then begun among the Methodists, the pews were sold and the proceeds applied to the cost of building the church. So great was the demand for pews at this time that the amount received for them was \$150 more than the cost of the house. This balance was accordingly expended in the purchase of an adjoining lot with a house thereon, which served as a parsonage for some time. In 1831 extensive alterations were made, including the lowering of the pew backs and the installation of stoves for heating, as up to this time there had been no fire in the building, the worshipers keeping warm as far as possible with the old-fashioned foot-warmers in vogue at that time. In 1846 further improvements in the property were made, including the fitting up of a vestry and living apartments for the pastor in the rear of the church; and, to defray the expense of these improvements, the land on the west side of the church, together with the parsonage, was sold. This arrangement continued for several years. A new organ was installed in 1849.

On the evening of Sunday, Nov. 20, 1859, the church was destroyed by fire. "During the day the bell had called the people to worship, the old clock had kept pace with the march of time, organ and voice had joined in hymns of praise. As evening came on the house was thronged to hear the children sing, when an alarm of fire was sounded; the house was cleared, and in an hour the sanctuary was a ruin." Plans were immediately set on foot for rebuilding, and on Aug. 11, 1861, the present church was dedicated. This was during the pastorate of Rev. H. W. Warren, afterwards Bishop.

Up to 1847, St. Paul's, as the church had in the meantime been named, owned the old burying-ground on Union St., the land having been purchased of Mr. Nehemiah Silsbee, in 1812, for \$200, and Hepzibah Mudge was the first person buried there; but in 1847 the ground was deeded to the city.

For a time, the pastor's family continued to reside in the rear of the church, but a donation by Isaac Newhall, Esq., who not only gave the land, but a substantial sum of money as well,

led to the building of a new parsonage, at the corner of Chatham and Collins Sts., the Ladies' Aid Society becoming largely responsible for the enterprise. During the pastorate of Rev. W. T. Worth, in 1895, this house was sold and another more convenient property was purchased on Lincoln St., but a few minutes' walk from the church. This has since been the home of the pastors of St. Paul's. St. Paul's early put itself on record in regard to the use of fermented wine in the sacramental service. As early as 1835 a resolution was adopted directing the use of non-alcoholic wine only for that purpose.

Among the early pastors were Epaphras Kibby, Daniel Webb, Solomon Sias, Elijah Hedding, Timothy Merritt, and John Lovejoy. During the pastorate of Rev. Daniel Webb (1812-'13), Revs. Joshua Soule and Elijah Hedding were pastors at Lynn Common. During this time there was a standing arrangement for an exchange of pulpits half a day each Sabbath. It was a time of war with the mother country. Flour was \$15 a barrel, and was brought overland from Philadelphia, to escape the British cruisers. The preacher was glad, therefore, to dig a bushel of potatoes here and get an armful of cabbages there, pleasantly saying that he had the largest farm in Lynn. Elijah Hedding was pastor at St. Paul's in 1819. The year was not marked by great spiritual results, only nine members being received into the church during that time.

In 1854-'55 Rev. N. D. George served, and during his pastorate the church at Swampscott was organized, twelve members from St. Paul's going to the new church. In 1857 occurred an unfortunate division, some thirty-six members, with the pastor, going out and organizing what is now known as Chestnut St. Congregational Church. The late Bishop Parker and a student from Concord Biblical Institute completed the year as supplies. In 1861-'62, Rev. Henry W. Warren served, and even then gave evidence of those eminent qualities as orator and preacher which led later on to his election to the episcopacy. Others of whom I have not space or time to write who followed in this godly succession are Revs. D. C. Knowles, Daniel Steele, David Sherman, Raymond F. Holway, William R. Clark, W. H. Meredith, L. W. Staples, W. T. Worth, T. C. Watkins, E. T. Curnick, and the present energetic and successful pastor, Charles Tilton. During the pastorate of Rev. W. H. Meredith occurred the organization of St. Luke's Church, seven members and sixteen probationers going to the new church. The pastorate of Rev. W. T. Worth was especially rich in spiritual results, 113 persons being received into the church during that time.

"How do you do, Doctor?" was the salutation the Field Secretary received in the New York Central station in Buffalo, last week, as he was waiting for a train. Turning, he faced an utter stranger, who, after a moment's scrutiny, said: "Oh, I beg your pardon! I thought it was my friend, Dr. Freeman, of Chattanooga. You look very much like him in face and build." This not being the first time the Field Secretary has been taken for the genial Dr. Freeman, I entered into conversation with the stranger, whom I afterward found to be Mr. C. W. Twinam, of Chattanooga. He reports Dr. Freeman as one of the most popular preachers in Chattanooga. My apologies to Luther, for looking so much like him!

I wish to correct an error in my notes from Wakefield in our issue of Oct. 31. The initials of Dr. Ferris, to whom reference is made, are D. O., and not L. D. The young man bearing the name of Daniel Ostrander Ferris is the third in the succession bearing that honored name.

F. H. MORGAN.

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Power of "Greek Pope" Waning

WHILE to the outward eye the Greek Church presents the appearance of a harmoniously working machine, an immense amount of political intrigue and bickering characterizes its administration — a disharmony which comes to public recognition only in certain crises, as lately in the election, through Russian and anti-Greek influences, of Grigorios, the Metropolitan Bishop of Tripolis, as Patriarch of Antiochia (Damascus). This signifies a new weakening of the power of the Ecumenical Patriarch of Constantinople, who is the official head of all the Greek Orthodox communions in the Turkish Empire, and who by a statute of 1860 is also the representative of the entire Greek Orthodox Church in its relations to the Turkish Government. This supremacy, which the Porte finds an interest in formally recognizing, has of late years been undermined, partly because the "Patriarch of Phanar" — Phanar being the Greek headquarters on the Golden Horn in Constantinople — has been so aggressive in making Greek influence dominant in all the affairs of the church, thus offending the national feelings of all its members who are not Greeks, and partly by reason of the opposition and jealousy of non-Greek portions of the Orthodox Church. The election of Grigorios affords another proof of the scheming anti-Greek methods of Russian activity in the East, which has not only a political and economic but also an ecclesiastical phase, and delivers a hard blow at Philo-Hellenicism, a cause dear to the heart of the intense but narrow Greeks.

Santos-Dumont Climbs the Air

THAT the aeroplane may have a future seems to be established with a good degree of probability by experiments conducted last week at Bagatelle, near Paris, by M. Santos-Dumont, who with a motor-propelled box kite succeeded in taking

three flights, in the course of one of them making 705 feet in 21.2 seconds against a strong wind. He would have gone further, but spectators straying on the course compelled him sharply to turn his rudder, causing the machine to pitch upon one wing, and damaging it. While M. Santos-Dumont did not attain any great elevation, he traversed the length of the field several times, and amply demonstrated that he could steer in any direction he desired. He has shown that an apparatus heavier than air can rise and progress with a motor weighing $3\frac{1}{2}$ pounds for every horse-power. He seems also to have found the most practicable means of leaving the ground, by starting the motor, whereupon the machine runs along on its wheels at the rate of thirty miles an hour, and then, when the rudder is raised, leaves the ground, speeding along with comparative steadiness for a considerable distance. A vast amount of labor and study, attended by the loss of not a few lives, has been expended in attempts to climb the air. A certain amount of success was attained by Messrs. Langley and Lilienthal in the construction of flying-machines, but it seems to have been left to M. Santos-Dumont to construct an aeroplane that will maintain a degree of reassuring connection with earth until it is ready to achieve its modest flight on or against moderate breezes.

Prehistoric Burial Ground

A LARGE amount of interest has been excited in anthropological circles by the unearthing of a remarkable collection of prehistoric remains at Harlyn Bay, a little seaside resort on the north coast of Cornwall, England. During the work of digging for the foundations of a dwelling house a slate cist, or tomb, was unearthed at a depth of about fifteen feet, and therein was found an interment with characteristic ornaments and implements of a very early stage of civilization. An influential committee representing various antiquarian bodies was formed to carry on explorations, and soon it was discovered that the site was nothing less than a very ancient burial ground of the neolithic or bronze age. One hundred graves have been opened, in the course of the work no less than 2,000 tons of blown shell-sand being removed. The find was the richest in the number of stone cists, skeletons and their accompaniments, that has ever been unearthed in any one spot in the British Isles. Some of the cists have now been roofed over with glass, to enable the general public to view them, and an exceedingly quaint Prehistoric Museum has been established at Harlyn Bay, which contains a large number of relics such as spindles, whorls, rings, bracelets, beads, and brooches, together with slate, shell and

flint instruments. The skulls are mostly of fair size and development, and the heads are ape-like in formation. The average stature of this ancient people appears to have been rather low. Anthropologists are virtually agreed that the skeletons found must have been buried 2,500 years ago.

Japanese Battleship "Satsuma" Launched

THE "Satsuma," the largest battleship in the world, which has a displacement of 19,000 tons, or about 1,000 tons more than the "Dreadnaught," was launched last Thursday at Yokusuka, Japan. The fighting qualities of the new ship will depend upon two factors — speed and armament. The "Satsuma" will be able to make only 19 knots an hour, or two knots less than the "Dreadnaught," but will have an unusually heavy armament, including four twelve-inch and twelve ten-inch breech-loading guns. At the limit of firing at which an engagement would be likely to begin, these guns might not be so effective as the "Dreadnaught's," but owing to superiority in number they would probably throw an equal amount of metal at a single discharge, and something would be gained in frequency of firing. Naval experts all over the world will now have the opportunity to compare the performances of two extreme types of marine construction and ordnance equipment. Hitherto Japan has bought her best vessels abroad, but the "Satsuma" was designed and constructed at home. The metal, brains, mechanical facilities and skill essential to the construction of this monster battleship were supplied by Japan. That country is now absolutely independent of the rest of the world for means to maintain her power at sea — an impressive fact in view of possible complications in the Far East of which there are occasional rumors.

Qualities of Breakfast Foods

ACCORDING to a bulletin recently issued by the Department of Agriculture, true economy in the use of breakfast foods depends upon the amount of digestible nutrients which can be obtained for a given sum of money. Of the five cereals most commonly used oats is said to contain perhaps the largest quantities of the important nutrients, with a fairly low proportion of crude fibre. Wheat ranks very close to oats in all respects, and even when prepared with the bran is freer from crude fibre. Digestion experiments indicate that the crude fibre makes the whole material so much less digestible that more protein is actually available to the body when the bran is excluded. The bran-containing preparations should be avoided by

people of weak digestion. Corn and its preparations are rich in carbohydrates and fat, but are slightly less digestible than the other cereals. Rice is poor in protein, but remarkably free from crude fibre. Thoroughness of cooking is a factor which has an important bearing upon digestibility, since it not only makes the cereals more palatable, but also breaks down the walls of indigestible cellulose which surround the starch granules and other nutrients, and produces other changes so that the digestive juices can work on the nutritive ingredients more effectively. Poorly cooked cereals are less palatable than the same dishes well cooked, and may be really harmful by causing indigestion. When partially cooked preparations are used, care should be taken to insure sufficient re-cooking before serving. In choosing between the various breakfast foods it must be remembered that a novel appearance and a quasi-scientific name do not necessarily represent any unusual food value.

Uniform Divorce Legislation

THE National Congress on uniform laws of marriage and divorce has prepared a list of causes for divorce which it hopes will command the consent of all the States. The movement for uniform divorce laws began in the endeavor greatly to restrict the means of obtaining divorce, and while the proposed laws may seem to some lax, they will, if adopted by the more liberal divorce States, tend somewhat to lessen the number of divorces. Mere incompatibility, it appears, is not now recognized in any State as an adequate ground for divorce. Despite the fact that easy divorce States, like the Dakotas and Illinois, now have statutes nominally about as strict as the laws proposed, there is great laxity in the administration of them, and only the pressure of uniform public opinion over the whole country can deal effectively with the divorce evil. Social ostracism is fully as effective a force in dealing with divorce questions as is legislation. It is desirable that uniform divorce legislation should be passed, and if passed, such action would not have the effect of compelling strict States — as South Carolina, which allows no divorce whatever — to change their present rigid practice, except in so far as they would be obliged to give full faith and credit to the statutes of other States which might be framed in accordance with the report of the National Congress on divorce. The divorce evil is a very real and dreadful one, and it is encouraging to note that public opinion is being aroused to handle it in a vigorous yet discriminating way.

Variations in the Reading Habit

ACCORDING to Mr. Gustave Michaud, who has been making some contributions to the new science of mental ethnology, a necessary relation exists between specific mental "varieties" of a population and their reading habit. Migration is said to play an important part in the production of new mental habits. New England was settled mainly by high-thinking idealists, who abandoned comfort and pos-

sessions in order to enjoy religious freedom. Still later a part of these abandoned idealism in order to improve their condition by the cultivation of a fertile soil in the West, where a vigorous stock developed, while in New England itself has been left behind a highly intellectual race, tinged with the degeneracy which the departure of the robust always induces, but which has given the nation its poets, and which does much of its abstract thinking and nearly all its dreaming. Measurements, more or less accurate, of these divergences may be afforded, it is asserted, by the reading habits of different sections. A map showing the extent of the reading habit per State for the year 1903 reveals the fact that the reading habit is more pronounced in New England than in any other section of the country, California coming next, and New York third. All other States fall far behind the figures for the three States mentioned. The preponderance of New England in this matter is considered to be the logical sequence of its intellectual hegemony. In California, Montana and Colorado the reading habit is far more general than in the neighboring States, the explanation being that those States were mainly settled by people who were dissatisfied with farming and other slow ways of making a fortune, and whose imagination had readily responded to the marvelous stories circulated on the discovery of gold. There also appears to be a relation between the extent of the reading habit and the birth-rate of men and women of genius of all degrees. Mental ethnology is today gathering facts, and tomorrow will compare these, and perhaps announce interesting and irrefutable laws.

Complications in Cuba

BENEATH the surface of Cuban politics currents of intrigue and bitter feeling are circulating, which are causing the officials of the State Department much worry. Many difficulties are being encountered in the effort to construct a stable government. The Liberals are impatient for a new election, while the Moderates are preparing to go to any lengths to prevent an election, the result of which would surely be an overwhelming Liberal victory. The reports from Governor Magoon indicate a condition of affairs far from favorable. The absolute lack of patriotism, the complete disregard of the welfare of Cuba as a nation, and the inordinate desire for access to the Cuban treasury, furnish poor material from which to construct a stable national administration. The negroes in the island are demanding recognition, by which they mean fat offices, while Governor Magoon has found a financial situation which demands retrenchment rather than an increase of the public budget. It may be that the only solution of Cuba's troubles will lie in the permanent exile of a number of professional revolutionists, who can be counted upon to make trouble for any administration, Cuban or American, Moderate or Liberal. Secretary Taft, however, entertains high hope that in the natural order of things Cuba will recover from the effects of the recent disturbances, despite the obstacles which some of the profes-

sional trouble-makers are putting in the way of Governor Magoon.

Standard Oil Suits Instituted

THE Administration, urged to that course by a sense of obligation to the public interest, has instituted at Chicago and in St. Louis suits against the Standard Oil Company, whose adjudication by the courts may have momentous consequences for the country. In Chicago an indictment has been found containing 6,299 counts for alleged violation of the rebate law. The suit at St. Louis is far more serious in intention, since it aims to dissolve the corporation, and to enjoin its officers, stockholders and representatives from continuing the business in any form. The company is charged with having since 1870 possessed a monopoly of the production and sale of petroleum in this country, and with holding the stock of some seventy smaller corporations, thus restraining trade and suppressing competition. The decision already obtained in the Northern Securities case affords a precedent for the present action. The Government has entered upon a colossal task, and will encounter a formidable array of lawyers retained to defend the company which has for some time been under such a fire of criticism. The directors of the Standard Oil have issued a circular letter to the stockholders in which they declare that the company's position is unassailable both from a legal and a moral standpoint.

Production of Modern Paper

THE production of paper has become in modern days an immense industry; but while patents have been issued for the manufacture of paper from barley, oats, rice, Indian corn, peas, beans, alfalfa, ramie, pine-needles, sugar-cane refuse, jute, moss, seaweed, lichens, the bark of trees, and even beets and potatoes, nothing appears equal to linen for such manufacture. The great bulk of the paper now made is manufactured from the wood of trees, the point that is of greatest importance to the paper-makers being to choose vegetable fibres having the highest percentage of product in pulp. The maximum product, which is obtained from such woods as poplar, does not exceed sixty per cent. Most of the paper made today is inferior to the paper of old times because it is so largely used for purposes for which perishability is not objectionable and cheapness is a desideratum. Insufficient removal of the chemicals by washing is the cause of deterioration of most modern paper. Paper is now put to numberless uses, including its employment for wheels, rails, cannon, horse-shoes, gem polishers, asphalted tubes, and papier-maché substitutes for metal, stone and wood. Hollow telegraph poles have even been made of paper. The use of paper in Japan is very extensive, and on the Continent of Europe barrels, bottles, thread, whole houses, and — in Norway — even a church holding 1,000 persons — have been made of paper. The total quantity of paper made in the world during the current year would form a cube whose side would be more than 31.7 miles.

Around the World Letters --- VI

FIRST IMPRESSIONS OF EGYPT

FORTUNATELY, on the steamer "Osiris," from Brindisi to Port Said, we met a prominent resident of this "Gateway to the East," who prepared us for our visit. Moreover, a passenger on the same steamer was Lord Cromer himself, who for twenty-five years has ruled Egypt, bringing order and justice out of chaos and a system of robbery which permeated the entire government. Lord Cromer was so modest and retiring — as really great men always are — that his presence on board ship was not known for a full day.

Port Said is a city of 60,000 people, and growing so rapidly that it is becoming a rival of Alexandria and destined to surpass it. The population consists of some 40,000 Mohammedans (Arabs, Egyptians and Turks) and 20,000 Europeans. The buildings are mainly constructed of blocks, which, made of a soft stone and much mortar, look somewhat like our Western mushroom cities that "grow up in a night." The city is ruled by a governor, ostensibly appointed by the Khedive; but the veiled English hand is seen in every important appointment to office, and necessarily, in order to secure a righteous administration. Natives, as a rule, are selected for office, and are then held rigidly responsible. In the customs, at the post-office, among the police and city officials — all appointive — prompt and obliging consideration is shown to every reasonable request. There is no plebiscite, no public vote taken for any office or purpose. There are no public schools or school system. The Arabs have schools, two of which we visited. The Koran alone is studied, and in one case the children chanted portions of it to us. The first impressions of an American as he enters an Egyptian city and beholds the people of such variety of face, color of skin, dress, habits and occupations, cannot be well apprehended by one who has not seen them. Reading about the people and their manner of life

conveys comparatively little. A kodak is the most effective help. For this reason, we make large use of illustrations in our letters.

Port Said has several comfortable hotels, all built with colonnades and piazzas running around two sides. A favorite pastime with the people, particularly Europeans, is to sit at tables under the colon-

restful and pleasant, and were utilized mainly in studying the people, and particularly the Mohammedan element, to which reference will be made later. Sit down any hour under the colonnade of the hotel, and what do we see and hear? First, a jargon of tongues, but very rarely any English. There is no one at our hotel (it is French) who can speak more than a half-dozen words of English. A sign language has to be improvised to secure what is desired. We are reminded of the plight of



PORT SAID — BEGINNING OF CANAL

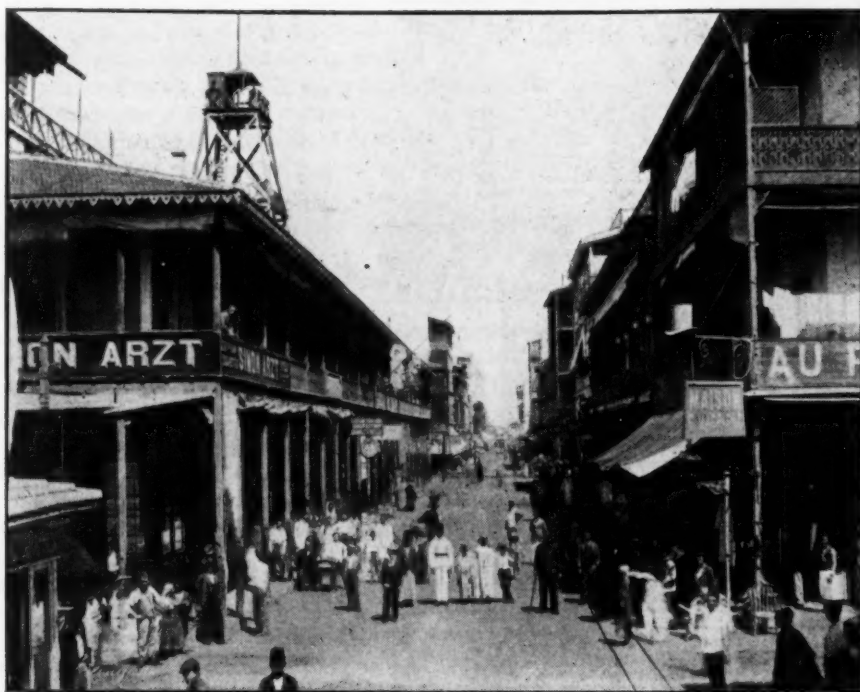
nade and drink wine, beer, and stronger liquors. A good proportion of those who thus assemble, especially from five o'clock to seven in the evening, are women. Rooms in hotels opening on the veranda are left unlocked by the guests, generally. No one seems to fear that his belongings will be meddled with or stolen. The drinking water at Port Said is perfectly pure.

CONGLOMERATE MULTITUDE

The few days spent at Port Said were

a traveler who wanted to visit a certain waterfall. After exhausting all her resources of language and signs upon a cabman who knew no English, she at last motioned him to follow her to her room, and, taking her water pitcher, she proceeded to pour the water out in a splashing style into a pail, when the man immediately bowed, with a smile of recognition, and cried: "Cataract! cataract!" and took her to the waterfall she was so desirous to see.

But gaze now upon the people passing. They walk in the middle of the street. Three-fourths are natives, most of whom wear gowns of every variety of hue — white (white once), buff, light blue, dark blue, green, black, purple, or a mixture of all these colors. Most wear turbans of some sort. There are many policemen, who are dressed in spotless white with red fezzes on their heads. The fez is worn by many of the natives. There is a group of fine-looking young men — some sort of public officials — who are neatly dressed in linen, with the inevitable fez. Here passes the Arab mother, with her naked babe on her shoulder, veiled so that only her eyes are visible. She is usually barefoot, with large anklets. There is an old Arab, with gray hair and beard, carrying a large basket on his head, in which are a dozen or more live fowls, which he is hawking in unintelligible Arabic. Just now a wordy war of fierce tongues is heard between two Arabs contending for the privilege of first presenting at the door of a certain residence the green vegetables carried on their heads. Mixed in with those now passing on the streets is a family evidently European — one man



STREET SCENE IN PORT SAID

and three women in white, with large white helmets on their heads — on their way to the new and fine Egyptian post-office, and also some Parisians, equally well dressed, going to the French Poste, just opposite. While we have been watching the passersby, from the comfortable seats in the colonnade, several bootblacks have persistently sought to earn a penny — for that is the price of a "good shine" here. We are greatly interested in these black bootblacks. They average about twelve years of age, are clothed in much-worn, faded blue gowns, are barefoot, and wear a meagre skull-cap on the back of their heads. They are very bright, good-natured, and apparently happy. There is enough latent ability in them to make strong, useful men, but they grow up wholly untrained and uneducated. We should like to see an industrial mission started for the bootblacks of Port Said. How sad and how very wicked seems the waste of money in so many useless, harm-

dying purpose, went home, at last, to London and died in poverty in 1850. It is not too much to say that if De Lesseps had not known this young man, he would never have caught the desire and passion to build the Canal. Waghorn saw it, and labored and died for the enterprise, but was not to witness the achievement. Thus is history always repeating itself. "These all, having obtained a good report, through faith, received not the promise." So it was with the wonderful list of Hebrew builders, catalogued for us in the eleventh chapter of Hebrews. So it will ever be. One plans, toils, sacrifices and dies, with his work undone; another is called to execute it. De Lesseps generously and gratefully appreciated his obligation to Lieutenant Waghorn, and erected a statue to him in this land as a permanent manifestation of his profound sense of obligation. A bronze statue of De Lesseps himself, stands at the entrance of the Canal — the first object of note seen by those who are sailing eastward.

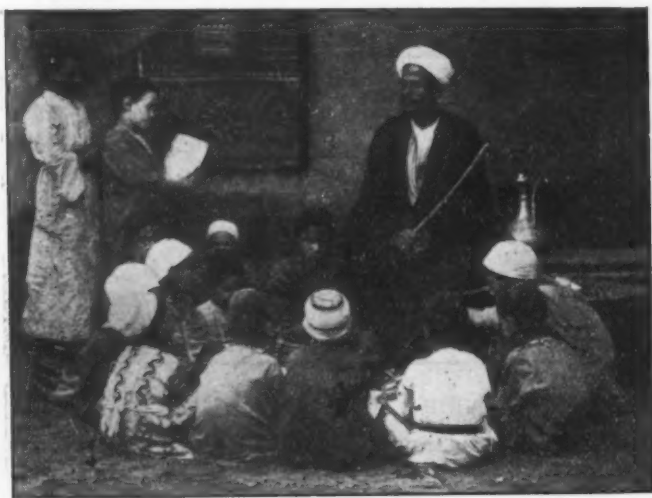
After the usual delays and complications attending so great an enterprise, De Lesseps prevailed upon Said Pasha to arrange for the beginning of the work in April, 1859. Twenty-five thousand workmen were employed, to be relieved every three months. In order to provide these working men with water, 4,000 water casks, suitable for being carried by camels, had to be constructed, and 1,600 camels were daily employed in bringing supplies for the help. At a later

date much of the work was done by machinery. In ten years the Canal was completed, and on Nov. 16, 1869, the opening of the Suez Canal was inaugurated with festivities in which many nations participated. The Canal cost nearly one hundred million dollars. It is 28 feet

in depth, 100 miles long, and varies from 65 to 110 yards wide at the top, and is 24 feet at the bottom. There are passing places near the stations for large steamers. The great mercantile importance of



NATIVE WOMEN



TEACHING THE KORAN

ful ways when the need of undeveloped and suffering humanity is so great! There was money enough wasted, and worse, on our steamer from Brindisi to Port Said, by men and women from a Christian country, many of whom claimed to be Christians, in liquor drinking, to establish and carry on a prosperous industrial mission for boys in Port Said for five years.

While we are observing the people in the street the city sprinkler passes. The streets are swept and garbage is removed every day. For other common sights in the public streets, see our illustrations.

"THE GATEWAY TO THE EAST"

A visit to Port Said enables one to obtain some commensurate idea of the importance of the Suez Canal as the indispensable water-way to the East, and some knowledge of the expense, time and labor connected with its construction. Let those who would have alert eyes upon worldwide movements include the Suez Canal and its history in their observations. One name towers above all others in connection with its construction — Ferdinand de Lesseps, a Frenchman. There is a pathetic historic fact connected with its inception by De Lesseps. He was not the originator of the idea. The Canal was born in the brain of a young man who vainly spent his life and property in the effort to open a route between Europe and India. Lieutenant Waghorn, an enterprising Englishman, broken in health through his un-

the Canal is apparent from the following data, which is officially published: The distance from London to Bombay *via* the Cape of Good Hope is 12,548 English miles, and *via* the Suez Canal 7,028 miles only. The saving thus effected is 44 per cent. of the distance. From Hamburg to Bombay by the Canal 43 per cent. is saved, and from Trieste to Bombay by the Canal 63 per cent. is saved. In 1870, 486 vessels passed through; in 1905 probably over 4,000. The American consul at Port Said showed us a characteristic personal letter of thanks from President Roosevelt to the pilot who guided the dry dock "Dewey" for Manila through the Canal. We were informed at the P. & O. office — on whose steamer, the "China," we are to pass through the Canal, leaving Port Said Nov. 21 — that it costs \$10,000 to get a steamer of that size through. The Suez Canal is owned by a stock company, of which the



PORT SAID — ARAB QUARTERS

British Government has a generous block. The stock pays a very large per cent., and is never offered for sale. In the few days at Port Said steamers from all lands were constantly passing through the Canal. With the electric light available this great water-way is usable every hour, night as well as day. It is one of the most remarkable and useful monuments of human achievement.

UNCHANGABLE MOHAMMEDANS

This is the first time that we were ever brought face to face with a multitude of Arabs — forty thousand there are said to be, and all intensely Mohammedan. Notwithstanding their crude way of living, the dirt and stench of their homes, and their utter indifference to hygienic and sanitary regulations to which we are so sensitive, they are a strong and hardy race. The men astonish us with the burdens they pick up and so easily carry. They are building a large block near our hotel, and it is indeed surprising to see what is done by hand, for no use is made of lifts or machinery. All day long we see them sawing into two parts heavy pieces of long timbers some six inches thick. This hard work is done by two men who use a splitting saw some six feet long. These heavy timbers are lifted by these men by sheer physical force to the fourth story of the structure. They are slim and lithe, but have large feet, nearly always bare, with large joints, and are giants in strength and endurance. The women look strong and healthy. The race is not, therefore, in a state of physical deterioration. Naturally they are intellectually alert. This is especially shown in the children. The first time we got upon the tram (street-car) here a boy of perhaps twelve years collected the fares. He was perfectly self-possessed and equal to every emergency. Offered some Italian pennies, he immediately rejected them, saying, "Italian, no take them." The reason that the Arab occupies his relatively narrow plane mentally is because from infancy he is taught that to know the Koran is all-sufficient. This makes the Arab self-satisfied, and utterly out of sympathy with modern European education and manners. He is profoundly religious; he has a genius for religion, and a religious nature to a striking degree. It is the month Ramadân, the month of fasting. An authority says: "From day-break to sunset throughout the month eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part rigorously observed. Many shops and offices are entirely closed during this month. The eve of the 27th is considered peculiarly holy. It is called the 'night of honor,' owing to the tradition that the Koran was sent down to Mohammed on this night." So far as can be seen, the Mohammedan is a wholly satisfied religious egotist. He is entirely contented with his religion. Indeed, he believes fully: "There is no God but God (Allah), and Mohammed is the prophet of God." He raises no question of fact or philosophy. Adam, Noah, Abraham, Jesus, are prophets, but latest and chief of all, obscuring and depreciating Jesus, Lord of all in heaven or on earth, is Mohammed; and this religion is

by far the most widely spread in the world, and is still spreading. Is it possible to face this problem and ask no questions? With woman veiled and degraded as she is, and yet proud of her degradation and isolation, how is this race, so tenacious of its idiosyncrasies, to be reached? We are informed here that Arab fathers never make any account of their girl children. Ask an Arab parent how many children he has, and he will invariably give only the number of his boys. How is the mind that was in Christ ever to supersede the sensuous and physical notions of Mohammed? Has not Protestantism stripped itself so naked of form and of everything of a spectacular nature that it cannot longer compete with either Romanism or Mohammedanism in an appeal to peoples who must be reached, to a very large



BUST OF DE LESSEPS

degree, through their pronounced sense nature. "How long, O Lord, how long," is this religion of Mohammed to hold its fearful grip upon such a pronounced majority of the peoples of the world?

We entered a mosque for the first time at Port Said. The Arab washed his feet at the entrance at the place provided and went in with bare feet, but crude sandals were put on over our shoes. "Why do we have to have these shoes put upon us?" asked our companion of the Arab who did it. "Because you are bad people," he immediately said; and added: "Arabs do not because good people." Such religious egotism is impenetrable and apparently unconquerable — certainly until a door is opened by which the Arab women, wives and mothers, can be reached, with the children. Perhaps when the Protestant Christian world properly realizes the magnitude and difficulties of this momentous Mohammedan problem, it will be driven to God to learn something about it, and with new light and life will arouse itself to meet the tremendous exigency.

There was no Sunday at Port Said, Oct. 21, nor is there ever any discernible change in the business and practices of that day from any week day. The Mohammedan Sunday falls on Friday. "Adam was then created, on the evening of the sixth day, and the Mohammedans, on that account, observe Friday as their Sabbath." We could get trace of only one Protestant Church, and that was English and of the Established order. Thrice we sought the clergyman and at last found his residence, but missed him. An Englishman said: "He is the only minister we have at Port Said." No one could tell us where his church was. At last one of our party secured a guide, and after a long walk was taken to a Roman Catholic church. There is no Y. M. C. A., nor Y. W. C. A., nor W. C. T. U. for all this European contingent. The wonder is that conditions are not much worse. Where are William Taylor and his successors? Preaching should be heard on these streets. The call of God should ring in the ears of this people. Where is the Salvation Army? or the early Wesleyan evangelist? Some of our communities at home, so overstocked with ministers, should ship some of them to Port Said. We are confident a tremendous work could be done here in this growing city among Europeans by a minister who was swayed by the passion of the Lord Jesus, who looked upon the multitude "as sheep not having a shepherd." Is the impression — already so painfully felt — to grow upon us that, as yet, the Christian Church has only been "playing" with the last divine command of the Lord Jesus: "Go ye into all the world and preach the Gospel to every creature?"

That Sunday in Port Said was somewhat lonely and depressing. We longed with unusual fervor for the homeland, its sanctuaries, preached Word, and blessed Christian fellowship. Gathering in one room, our party opened the blessed Book. Thank God, that can be taken anywhere! At the request of Mrs. William Butler, who had been searching it during the day for a message, the 19th chapter of Isaiah was read. Egypt is the burden of the prophet. Those interested will do well to read the entire chapter. There was much comfort in this verse: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." And when we had prayed, some of our burden for Egypt was lifted.

C. P.

Christian Imperialists

At a recent meeting held in Huddersfield, England, of the Baptist South African Society, Rev. F. B. Meyer caused some amusement by asking if the chairman, Mr. George White, M. P., was an imperialist. "Yes," replied Mr. White, "a Christian imperialist." Mr. Meyer said that he was glad — that was quite satisfactory. The chairman proceeded to explain that he was not at all "a little Englander," for no man who had traveled through Egypt or India could fail to thank God for what England stood for throughout the world — justice, righteousness, and well-ordered government. He was only anxious that the members of the Society should be Christian imperialists. That sort of imperialism — which contemplates the spread of the moral empire of conscience and the spiritual reign of Christ throughout the world — is true statesmanship for England and America.

ANGEL OF THANKFULNESS

WHILE Thanksgiving Day has its patriotic correlations and its national aspects — for it harks back to the Pilgrim Fathers newly arrived on this rock-bound coast, and called upon to rejoice at the opportune arrival of ships of supply in a time of sorest need; while it has very distinctly a family side, bidding us remember very tenderly the dear ones, and gather them, so far as possible, around the hearthstone, not postponing words of kindness or gifts of love till forever too late; while these meanings and uses of the day are by no means to be forgotten, but very carefully heeded, it seems to us of highest importance that we emphasize the religious observance. We are not only to be thankful to our ancestors for the glorious inheritance they have left us at so high a cost, and to our loved ones whose affection is so precious, but, most of all, to God. We are not to be thankful merely for our happy homes and our free, prosperous country — great as these blessings are — but also for the wonderful salvation which has come to us, and for a vast multitude of minor mercies sent without stint or cessation by our beneficent Heavenly Father.

True it is that there is nothing of novelty in such exhortation, that we are called upon each day and each week to be grateful and cheerful. But who will say that in any of us the habit is sufficiently confirmed so as not to need strengthening, or that we can afford to neglect any important opportunity to get a closer grip on the custom of perpetual praise? St. Paul, after repeatedly urging his Philippian converts to rejoice, adds, near the close of his letter: "Again I will say, Rejoice." He felt that there could not be too much appeal at this point, that line upon line was deeply needed. It is the same today. "The cares of life come thronging fast;" the tendency with most is to look down and to brood over trouble; it seems to them very difficult to look up and to beam with brightness. The hallelujahs and hosannas do not burst forth from their lips with any sort of spontaneity or regularity. Advantage, then, must be taken of every occasion to cast out the evil spirit of gloom and complaint, to install in its place the angel of unstinted, untiring, uncompromising thankfulness. And what better occasion than the great Thanksgiving Day to achieve a notable victory in this direction?

ALWAYS REJOICING

THE Apostle John tells us that "faith is the victory," and in this he utters a momentous, far-reaching truth. It is most emphatically the victory over the trials and afflictions, the pains and privations, that come, sooner or later, to us all. And there is no other victory. Philosophy may mitigate the grief. Time will help heal the wound. We may come to endure, stolidly, stoically, that which we see cannot be avoided. But this does not fully meet the need. There is something better for us in true religion. Christ is able to make us "more than conquerors." We can "glorify God in the fires." We can "rejoice evermore," and "give thanks always for all things." Faith does it. That

is, if we trust God completely, if we believe that He perfectly loves us, that He knows well what He is about, and that no power in earth or hell can defeat His purposes concerning us, nothing that can possibly occur will be able to remove from our bosom that sweet and pleasant feeling that all is well. "A faith that shines by night and day," the poet says, "will lighten every earthly load." He might have struck a higher note without exaggeration. For if the faith shine brightly enough, if it be sufficiently clear and strong, it will not only lighten the load, but take it away, the weights will become wings, the burdens will bear us up, the sorrows will help us to soar. There is a faith "that seas of troubles cannot drown, nor Satan's arts beguile," that only shines brighter when the tempests rage and turns earth's darkness into heavenly day.

To what better use can any one put a portion of Thanksgiving Day than in mastering the theory and definitely inaugurating the practice of always rejoicing? There is in it both a science and an art, something

to be known and something to be done. We question if it is beyond the reach of any. Specific directions and careful explanations as to this "life ecstatic" are doubtless needed. And they may be obtained from competent sources at small cost. Why should they not be? We greatly deplore the amazing indifference on the subject which prevails. Few things are more needed in the Christian church than that the lives of its members should be habitually jubilant. Happy Christians are working Christians, are witnessing Christians, are winning Christians. It is the type of piety that attracts and achieves. It ought not to be so rare. It need not be. Why it is, who can explain? It must be a part of the mystery and insanity of sin that people prefer misery to bliss, and insist on clinging to their griefs when God offers to take them wholly away. Again we say, next Thursday, Nov. 29, can in no possible way be so well celebrated by our readers as in getting rid, once for all, of that which has made gloomy so many of the days in the year that is gone.

A Useful Life Ended

THE announcement in the news sheets last Thursday that Mrs. Margaret Bottome died at her home in New York city on the preceding morning sent a wave of sorrow throughout the land. She had originated so many lines of usefulness, her forceful and sympathetic personality



THE LATE MRS. MARGARET BOTTOME

touched so many lives abroad as well as at home, that it seemed as though her leadership must be perennial, that her beneficent activities could know no end. Few realized that she had exceeded by eight years the Psalmist's limit of mortality, and had reached an age when life's burdens must be dropped, or transferred to younger shoulders.

Margaret McDonald was born in New York, Dec. 29, 1827, and received her education at the Prof. Greenleaf School in Brooklyn, where her early life was passed, and where she married Rev. Dr. Francis Bottome, a prominent minister of the Methodist Episcopal Church. The order of King's Daughters which she founded first met at her own home on January 13, 1886, ten members joining the first circle.

Associated with her in the early days of this now widely-extended organization were such women as Mrs. Seth Low, Mrs. David H. Greer, Mrs. William B. Skidmore, Mrs. R. Sturgis, Mrs. Isaac Mills, Miss Kate Bond, Mrs. Mary Lowe Dickinson. The work of the King's Daughters covers a wide range of charitable activity. No special duty is assigned to any circle. Its members may select for themselves whether to aid some missionary on an isolated field, or relieve the poor, or brighten the life of prisoners in jails, or reach those unable to attend public worship. They may, at pleasure, devote their savings to the giving of Christmas dinners or presents to poor children. The society is not confined to this country. It quickly commended itself to sympathetic hearts abroad, and Mrs. Bottome at the time of her death was president of the International Order of King's Daughters.

Nor was this the only sphere of her helpful activity. She was constantly in demand for public addresses. She traveled widely, and her visits to the Holy Land furnished material for the "Sunshine Trip to the Orient." "Seven Questions After Easter," "Crumbs from the King's Table," "Death and Life," were volumes that have left their impress on many lives. Her pen was seldom idle. Readers of the *Ladies' Home Journal* will not soon forget her "Heart to Heart Talks." For twenty-five years she conducted "Bible talks" in the homes and churches of New York and vicinity.

Mrs. Bottome is survived by three sons — Rev. George H. Bottome, an Episcopalian clergyman, of New York; Harry H. Bottome, a lawyer, of New York city; and a third son who is a clergyman in England. She also leaves three brothers and four sisters. Her death is the first to occur in twenty-six years in a large family, the last having been that of her mother, in 1880.

Impressive funeral services were held on Saturday at the Fifth Avenue Methodist Episcopal Church, of which Mrs. Bottome had been a member for many years. Rev. Dr. Wallace MacMullen officiated. The burial was in Woodlawn Cemetery.

PERSONALS

— Bishop Goodsell left home last Thursday to hold Conferences in the South. He expects to return about Dec. 11.

— Professor Vincent, of the University of Chicago, has been elected president of Chautauqua.

— Mr. Rockefeller has given \$250,000 to rebuild the San Francisco Y. M. C. A. building.

— A negro has been elected to a municipal judgeship in Chicago, and another negro will sit in the Wisconsin Legislature this winter.

— Rev. F. B. Meyer will retire from the pastorate of Christ Church, London, next May, and devote himself to Free Church Council evangelism.

— Henry Mills Alden has been the editor of *Harper's Magazine* for thirty-seven years, and his 70th birthday was royally celebrated on Nov. 10.

— Bishop Granbery, of the Methodist Episcopal Church, South, is in deep affliction because of the death of his wife, who expired at their home in Ashland, Va., Nov. 1.

— Bishop Charles B. Galloway of the Church South will abandon all labor until restored to health. He expects to leave his home in Jackson, Miss., for Florida in a few days.

— Rev. Dr. James M. Hoppin, for forty years a professor in Yale University, during which time he filled the chair of applied homiletics and subsequently the lectureship on the history of art, died in New Haven, last week, at the age of 86.

— Dr. E. Benjamin Andrews, Dr. Washington Gladden, President Eliot and President G. Stanley Hall are among the speakers announced for the Social Education Congress, which meets in Tremont Temple, Nov. 30, Dec. 1 and 2.

— Prof. Adolf Harnack is reported to be one of the Kaiser's most trusted friends and advisers. At the latter's request he has given up the greater part of his university work to become director general of the Royal Library.

— Rev. H. M. Simpson, D. D., of Elizabeth, N. J., has been visiting Boston for the past two or three weeks, and has brightened this office with several calls. An article from his trained pen will appear at an early date.

— Bishop and Mrs. Hartzell sail for Africa from New York on the steamer "Caronia" of the Cunard Line, Dec. 1. Bishop Burt will join them at London, and their first stop will be at Madeira Islands, and then on to all the African Conferences. Bishop Hartzell will lecture on "The Negro in America" before the African Society in London, and both the Bishops are to deliver missionary addresses at the World's Fifth Sunday-school Convention at Rome next May. Bishop and Mrs. Hartzell will be glad to have words of greeting from friends who have shown their interest in the redemption of Africa to them personally or by correspondence, during their stay in America the past months. Letters can be addressed to 150

Fifth Avenue, New York, or to the steamer "Caronia" of the Cunard Line.

— Governor-elect H. A. Buchtel is fifty-nine years old, and was formerly a missionary to Bulgaria. It is reported that he accepted the nomination on the condition that, if elected, he should continue his duties as chancellor of the University of Denver.

— Rev. I. B. Harper, a member of the Northwest Indiana Conference, and stationed at Trinity Church, Terre Haute, has been appointed by Bishop Oldham pastor of Central Church, Manila, and will sail from New York for his new field on Dec. 7.

— Mrs. Helen A. Parkhurst, wife of Dr. C. Erwin Parkhurst, of Somerville (son of the editor of the *HERALD*), is deeply bereaved by the death of her father, Mr. Henry F. Chandler, of Lawrence, who passed away last Friday morning. Mr. Chandler was a Christian gentleman, refined and quiet in manner, a member of the Congregational Church, and a veteran of the Civil War. Of his war record he was exceedingly proud, as well he might be. A good man has gone to his reward.

— President E. H. Hughes, of De Pauw University, has been visiting Pittsburg. He gave the address before the Y. M. C. A., on the occasion of its fortieth anniversary, preached in the Presbyterian and Methodist churches, and spoke before the Preachers' Meeting. The *Pittsburg Advocate* says: "This was the Doctor's first visit among us, but we hope it will not be the last."

— Eight missionary recruits for India sailed on the steamer "Koenig Albert," leaving New York, Saturday, Nov. 10. Mr. and Mrs. George F. Henry, of Lewiston, Idaho, go to Reid Christian College, Lucknow; Rev. and Mrs. Arthur C. Parker enter the work of Bombay Conference; Rev. and Mrs. Henry C. Scholberg also take up work in the Bombay Conference; and Rev. and Mrs. William E. Tomlinson go to Cawnpore in the North India Conference.

— Walter B. Batcheller, M. D., and his wife, Gertrude A. Batcheller, M. D., missionaries at Kucheng, in the Foochow Conference, arrived in New York, Oct. 31. These young people went to China in 1903, and during their three years of service have been in charge of Wiley Memorial Hospital. They have returned to America because of Dr. Walter Batcheller's ill health. Their present address is 215 East Mifflin Street, Madison, Wis.

— Rev. W. A. Evans, for four and a half years past a supernumerary member of the Vermont Conference, residing at Randolph Centre, died from a shock early on the morning of Nov. 15. He was in his usual health and on his way home from the south part of the State. He found entertainment with friends in Sharon on Tuesday night, and soon after entering the house was stricken down. He leaves a wife and three children—two daughters and a son, the latter in Montpelier Seminary.

— Rev. Antonio Arrighi (Boston Theological School, class of '69) completed last June a quarter of a century's work among the Italians of New York city. Under his

labors there have been brought into the evangelical church on profession of faith no less than 1,176 of his countrymen. Of these 12 are now ordained ministers of the gospel, 6 evangelists, and 22 mission workers. In view of this remarkable record he was given a summer furlough in Italy, with a memorial "loving cup" from friends, and a purse for traveling expenses. Our foreign born are not unresponsive to wise evangelistic effort.

— An unusually large party of missionaries started for India when the steamer "Koenig Albert" left New York, Nov. 10. The party included Dr. and Mrs. J. W. Waugh, both of whom have given many years to the work in North India, but who have been out of active field work since 1895; Mrs. W. H. Hollister, who with her son returns to Kolar, South India, after three years in the United States; Mrs. W. L. King, of Vikarabad, South India, who with her two children returns to her husband in India, after some time spent in the United States; Rev. and Mrs. J. B. Thomas and three children, who return to the work in Northwest India. Besides this party of returning missionaries, there were eight recruits for the work in the Bombay and North India Conferences.

— Mrs. Elizabeth J. House, wife of Rev. D. C. House, died at East Glastonbury, Conn., on Sunday, Oct. 21, after a long illness. She was 63 years of age, and leaves, besides her husband, a daughter, Miss Ethel House. Before her illness she took an active part in the services of the Methodist Episcopal Church, of which she had been a faithful member for more than fifty years, and was for many years a member of the choir. The funeral was held on the following Tuesday at her home, Rev. W. T. Carter, pastor of the local church, officiating. Mrs. House was held in high esteem by all who knew her, and

[Continued on page 1508]

"Defenders of Truth"

A METHODIST contemporary, with pronounced conservative leanings, gives an account of the recent Conference of the American Bible League at Chicago, under the above caption. We have not the slightest objection to said caption. The members of the League are defending the truth as they see it, and the Bible in the way that seems to them best. We bid them Godspeed. But we take occasion to remind certain persons, who appear greatly to need the reminder, that the defenders of the Bible are not exclusively to be found in their camp. All genuinely Christian people are eager to protect the Holy Scriptures from unwarranted assaults, recognizing in that blessed Book the foundation of our faith and the anchor of our hopes. But equally good men, equally able men, differ widely as to how this protection can best be afforded. Some think it very dangerous, even fatal, to depart in the slightest degree from the traditional ideas about the Bible, its inspiration and interpretation, which have come down from the fathers, which were held a century, or several centuries, ago. Others say, not to modify some of these ideas is to produce infidelity

necessarily, is to play into the hands of scoffers in the most direct and disastrous manner. They say we must correct the mistakes of the fathers, who were certainly not infallible; we must follow what to us is so plainly the truth; we must conform to the facts brought out by the patient, honest, humble investigation of reverent modern scholarship; it is our only salvation.

The true friends of the Bible, then, are divided into these two camps. It is a pity, but, doubtless, it cannot be helped, for men are not made alike mentally. What can be helped, though, and should be helped, and must be helped, if Christianity is to prosper, is the unrighteous, unchristian spirit of bigotry and persecution which has shown itself in some quarters, demanding, practically, that investigation shall cease unless it will agree not to find out anything contrary to what has been previously received, and denouncing as heretics, disturbers of the peace, foes of the faith, all who independently exercise their right to think and speak and print. The cry is: Forbid them to cast out the demon of infidelity because they do not follow us in our course or agree with us in our methods. But the Master, as on a certain other occasion, will refuse to forbid them, will hold them fully justified. Let no one assuming to speak in the name of the church attempt to forbid them. The only way to have peace, the only way genuinely to promote the cause of righteousness, is for these rival parties to cease incriminating each other, to be fully willing to admit the entire good faith, and sincerity, and piety, and Christianity, of the other side. The liberal element in the church have been more willing to admit this of their opponents, we think, than have the conservatives. It has always been peculiarly hard for those who stand in the old paths to admit that innovators can really be actuated by good motives and are as sincerely attached to the cause of truth as they are themselves. The martyrs and reformers have been those who dared to differ from the majority, and were willing to suffer for their God-given convictions.

Widening the Scope of Religious Work

EMMANUEL Episcopal Church, on Newbury St., this city, has added a novel feature to its church work. For some time this church has made a systematic effort to carry its religious work into widely-extended fields of philanthropic activity. It has been successful in its efforts to attract the students who are strangers in Boston. On Sunday evenings the church has provided a series of instructive addresses on popular subjects, and has provided a simple repast for all who choose to accept the proffered hospitality. The vesper services on Sunday afternoons have furnished a choice program of sacred music of the highest grade. The church has conducted what is called a tuberculosis class, and as a result of the individual care and attention bestowed, the work has been pronounced successful. This church has now completed arrangements for the formation of a class for the relief of persons who are suffering from

certain forms of neurasthenia. The object of the new movement is to make a careful distinction between religious inquirers whose depression and despondency are the result of abnormal neurotic conditions and those who are more especially in need of spiritual ministrations. A careful diagnosis will be made by a distinguished specialist in neurology, and as a result of this diagnosis the inquirer will receive medical treatment or spiritual advice, or will have the assistance of both physician and clergyman.

This attempt of a wealthy and influential Episcopal Church to widen the scope of its religious work while carefully avoiding the ordinary methods of the so-called institutional church, will doubtless attract the serious attention of workers in other branches of the Christian Church.

Roman Catholic Intolerance Rebuked

THE editor of the HERALD sends the following interesting note with his last letter from abroad:

"Sailing past the island of Malta, Luke's description of Paul's shipwreck and landing there became especially vivid and impressive (Acts 27 and 28). Paul assumes command of the ship, as was natural in the supreme danger and exigency, and by his direction and leadership the entire crew and passengers, 276 souls in all, were saved. It is said that 'the barbarous people showed us no little kindness.' Neither Luke nor Paul, who was always so courteous to all foreign people, especially in his address at Athens, meant any reflection upon the inhabitants of Malta by calling them 'barbarous.' That was a distinctive term applied to all peoples who did not speak Greek or Latin. It was a lingual distinction only.

"While contemplating this fact with freshened interest, a fellow passenger handed us a recent copy of the *Manchester Guardian* (England) containing a striking and instructive reference to an event connected with Malta. It seems that the distinguished and every way worthy and very successful preacher and evangelist, Rev. J. McNeill, of London, not long ago visited Malta, and held a series of evangelistic services which were well attended and produced deep interest. The Roman Catholic Archbishop of Malta vehemently protested against the holding of a Protestant mission on the island, and, appealing to the governor, demanded that the meetings should forthwith cease. The matter was referred by the governor of Malta to the secretary of the colonies, and the reply is published in full in the copy of the *Guardian* referred to. It is a noteworthy, very important and decisive manifesto. The Roman Archbishop is advised that 'His Majesty's government will in this, as in all cases, carry out a policy based upon the fundamental principles of British liberty,' and the governor is thus specifically instructed: 'You will raise no objection in future to the holding in public of the religious ceremonies of any denomination.' Royal instructions covering the whole matter for the future are issued, under the following section:

"It being the intention [of His Majesty's government] that all persons inhabiting said island should have full liberty of conscience and the free exercise of their respective modes of religious worship, we do hereby require our said governor and commander-in-chief to permit all persons within our said island to have such liberty and to exercise their respective modes of religious worship, provided they be contented with a quiet and peaceable enjoyment of the same, not giving offence or scandal to the government."

"Thus grandly does the British Government stand today for absolute religious liberty against the autocratic assumptions of Romanism, and thus sensitive and equally determined and de-

cisive must the American Government be in resisting similar aggressions upon our Magna Charta of religious freedom."

IN HIS PRESENCE

Help from the Unseen

Invocation

I am involved in the mesh of difficulty, dear Father! Every human agent fails me; each visible resource is without avail. Open my eyes, that I may discover the sources of help in that which I do not see now. Thus shall I walk truly and joyfully this day by faith and not by sight.

Scripture

"I will lift up mine eyes unto the mountains; From whence shall my help come? My help cometh from Jehovah Who made heaven and earth."

—Psalm 121: 1.

MEDITATIONS

I—The Help of the Hills

How the strength of the mountains is a bulwark to us in our feebleness! Our fortunes shift, but the hills abide. Men come and go, but the mountains stand. Now and then we feel a certain sense of rebellion at their impassive permanence. Usually, however, the gentle ministry of their serene and lofty calm sweeps over the soul in blessing. We lift our eyes to the hills, and win composure and courage out of their strength and majesty. Happy is the man who has found the comfort and peace of God's mountains.

II—Sources Above the Hills

The ministry of nature to the soul is limited. Her resources are soon exhausted. Nature is not adequate to the necessities of the soul. There must be strength above the hills as well as in them. Out of the depths must come further reinforcement if the soul is to derive its full share of help from the unseen. The tender heaven above the mountain, and the divine voice within the breast, must both utter themselves in counsel and cheer to the soul. We come back from our reading of Nature's stubborn secret. We return from our mood of exaltation in the presence of Nature's glory and power, conscious indeed that we must draw from resources beyond all these help for the spirit in its earthly pilgrimage.

III—All Help is from God

And so we come at last fully to discover that all help is from God. The mountains may speak to us, and the sea may utter its voice; great books and good friends may tell us of their love and cheer us on our way; but all these are simply voices through which God is speaking. Can He be trusted to aid us? Yes, for He made heaven and earth. It is to assure us that we may confidently rely upon His resources that the Giver of all help is described as the One "who made heaven and earth." So great are His wisdom and strength and mercy and love, and the soul draws its health from Him who made and governs the universe.

Prayer

Sweet is the ministry of Thy world, dear Father, to our human need and yearning. We have found Thee in the flower and the star; we have heard Thy voice in the wind and in the whisper within our souls. Help us to hear Thee and find Thee in every place! May our great discovery be the unveiling of Thyself. Lift us above the range of vision shut in by the hills of earth, that we may know how Thou givest help out of the boundless areas of the eternal land and love. May we understand how much the fact of Thy power seen in heaven and earth means in the conduct of our own human affairs. May we put ourselves this day in perfect contact with the sources of perfect power in Thee, our Creator and Father!

Dr. Bowne's Address

[Abstract of the address of Prof. Borden P. Bowne before the Boston Preachers' Meeting, Monday, Nov. 5.]

I WOULD advise you to take a trip around the world as soon as you can. It is well worth your while. The space world is small; but the human world is great, and never was more interesting than today. Human history seems to be moving more rapidly than ever before; the slow processes of previous generations seem to be passing away.

Japan

I begin with Japan. It is a very interesting country physically, picturesque and beautiful. But the people are far more interesting still. The progress of Japan within the last fifty years seems to us almost miraculous. If its history were recorded in some book written three or four thousand years ago, we should be likely to say, "It is not true." It is only fifty-three years since Commodore Perry opened Japan to foreign nations. It was in 1868 that the old feudal system was set aside and the present imperial order began. Down to that time, for hundreds of years, the emperor had been a mere figurehead and the shogun ruled in his stead—a kind of military generalissimo. But at that time the daimios, a sort of feudal lords, to a great extent abandoned their hereditary claims and joined in the empire. The people had learned that they could defend themselves against the West only by adopting the methods of the West. They came to the West, by hundreds, to learn. They wanted to find the sources of Western power, in order to use that power in beating back the West, which at that time they hated.

They soon came to know better. The new ideas wrought mightily in efforts for enlargement and illumination; and Japan soon became a nation after our own Western type. Their progress began when they perceived that they were deficient in knowledge, and proceeded to get it. The emperor announced their purpose "to seek for knowledge throughout the world." I think there is no more open-minded people than Japan, today. If any nation anywhere has anything worth knowing and learning, they want it. Accordingly, Japan has marched to the forefront of civilized nations, as an intellectual power, as a military power, as a self-respecting and self-directing nation. In science Japan is at the front. Nowhere are biological and bacteriological science, and the physical sciences, and military science, studied more efficiently than in Japan. In the late war the sanitary control of the army was something absolutely unknown in armies up to that time. Typhoid fever, the great scourge of armies, was almost an unknown thing in the Japanese armies. The treatment in the hospitals showed a degree of efficiency unknown up to that time.

Of course, a great many things could be improved; there are a great many things open to criticism. But Japan is headed right, and deserves the high respect and the sympathy of every humane people. Japan's development has taken

place along right lines—pre-eminently along the line of education. In the old feudal period there was no effort at popular education, and up to the war with China it was not very extensive. But since that war popular education has become widespread and almost universal. In the "White Book," the official report, for 1904, it is shown by official figures that over 96 per cent. of all the boys of school age are in school; over 89 per cent. of all the girls of school age are in school; and, taking the two sexes together, 93 per cent. of the children of school age are in school. Above these elementary schools are the middle schools, and the high schools, and a great many agricultural and technical schools, and finally the universities—the imperial universities, together with many private but very excellent universities.

There is a great deal that is very democratic in the organization of Japanese society. Really, the only classes are these three—the nobles, the gentry, and the common people. The way is open to the common people if they show ability and ambition. Of the more than 2,300 students in the Imperial University at Tokyo, more than one-half are from the common people. In the government and in the army we find the same democratic organization. Corresponding to this there is a feeling of cheerfulness, of optimism, of hopefulness, on the part of the people. They are poor, but they are ready to do their best. Intellectually and religiously Japan is now in a very interesting condition. Japan went through the same naturalistic gust that we had in the generation just past. Spencer, Mill, Huxley, all those people, were read by the educated Japanese. The result was that many of the older traditions were relaxed, and in some cases seemed to be dissolved away. However, this is passing away with them, as with us.

They are looking about somewhat seriously, and almost anxiously, to find some religious foundation for life and society. The old religions, Shintoism and Buddhism, did a service. They are by no means unconditionally to be condemned. They are to be treated sympathetically. The good that was in them is to be recognized at the same time that we recognize that they no longer furnish the sufficient foundation for the intellectual and religious development that is now necessary. They have become effete. Twenty years ago Marquis Ito said that religion is superstition anyhow, and no intellectual person has any need for religion. But lately he has said with equal publicity that it is a matter of very great importance for a nation to have a proper religious foundation. I think the Japanese are coming pretty nearly to see that the choice is between Christianity and irreligion. The religion that cannot keep up with the intellectual development of the times is doomed; and in case of mental progress, religion is bound to progress with it, or else it must go backward and pass away. And that seems to be the condition with the traditional religions of Japan. There may be many fine religious interests, practical and speculative, but on the whole not

equal to the demands which today makes upon the religion which is to command the assent of the developed human intellect. And this is a very important fact for the Christian Church to consider. The Japanese are very accessible to Christianity along the line of the fatherhood of God; for they have always had a kind of notion that the Japanese people have God as their great ancestor and father. But it is very important, considering the condition of things there, that Christianity should be presented to them in a rational and judicious way. There is no place under the sun where a narrow-minded religionist, ignorant of what is going on in the thought world, would be more out of place than he would be in Japan. The educated people there know perfectly well all about our discussions, our problems, scientific, philosophical, Biblical, religious. And if a person goes there who knows nothing about these things, and attempts to teach them respecting religion, they listen to him with the utmost politeness—they are the most polite of people—and then turn away with the conviction that he has nothing for them. The person who goes there to take any place of prominence should be pretty well acquainted with the condition of things in the thought world at home. And he should have something like Christian statesmanship, something of an idea of all that goes into building up a Christian civilization. He should recognize that that work cannot be done by mere exhortation, or by handing out leaflets, or showing stereopticon pictures, or hanging up texts. It needs something far more thorough-going than that. We ought to insist that every man who goes there as a missionary (and woman too, if possible), except those who are to work in subordinate positions, shall be thoroughly instructed, having all the grace that God can give, and all the knowledge and wisdom that the schools can furnish.

The Japanese are a proud and generous people, quick to perceive a slight or affront and quick to resent it. I do not believe that there is any nation under the sun that cares more for simple justice and fairness than the Japanese. But if they are to be thrust aside as inferior, we shall hear from Japan in one way or another—and we ought to. If we will do there as we would be done by, I believe we shall be met in the same spirit, as long as the sun and moon endure. They have "yellow journals" over there, as we have here. The head-lines of some of those journals give the impression that there is immense hostility to America. I believe that is entirely fictitious. The Japanese know very well that the friendship of America and England is of inestimable value to them, and will not risk losing it, unless forced to do so by the unwisdom of peoples in the West. I talked with many leaders there, and found nothing that indicated undue conceit or megalomania; on the contrary, a very level-headed appreciation of the situation, of their own needs, of the importance of improving their national morals in the matter of commercial dishonesty, of warring against the growing commercialism. They were sane, sober, judicious, far-sighted men.

Woman is gradually progressing in Japan. Confucius said that a measure of stupidity in a wife was a good thing. But

the women are getting out from that notion by the development of intelligence and of intellect among them. They have middle schools, and high schools, and a university, for the education of women. The women came much to the front during the war with Russia. They are rapidly taking the same position that they have here. The marriage laws have been changed, so that now a young man or woman on arriving at a certain age has the legal right to marry without parental consent. A few years ago the *patria potestas* was still in force in Japan.

China

There is no more interesting country than China, nor any place where events are moving more rapidly. The patriarchal government, the village government, and a variety of forms of local government, you find in full control today in China. There is no place furnishing more interesting material for studying the growth of society in its early forms. The *patria potestas* is still in force there. A friend told me he had seen a father drown a grown-up son because he was useless.

China is interesting, also, for the political economist. I doubt if any society anywhere is so organized into guilds as Chinese society. A good part of the order of society is determined by guilds. Even the beggars are formed into guilds.

China is very poor. It is very rich in natural resources, and admits, therefore, of indefinite development along industrial lines; but at present China is poor, and the whole social order might be called static. It is adjusted to doing nothing—not to progress. Herein is the reason for a great part of the Chinese hostility to our inventions. There are so many people for the amount of work that they cannot afford to have the equilibrium disturbed. To a great many people to be without work for a day means to be without food for a day. The leaders understand that a machine will enable one to do a great deal more work than can be done without it—but they have not the work to do.

The other source of opposition on the part of the Chinese is based upon their experience with foreigners. The dealing of foreign nations with China has been one sad, dreadful, atrocious, abominable history. The things that the Chinese have done will not compare in inhumanity and diabolism with the things that the Western nations have done to them. The supreme instance, of course, is the opium traffic, forced upon China by the opium war. The crime was sordid and base—simply to make money. It gives one a kind of shiver to think that the treaty which wound it up was negotiated by the man who wrote, "In the cross of Christ I glory."

In further extenuation of some of the hostility of Orientals to our religion, it is a religion of foreigners. They look upon it, very largely, as concealing the ulterior motive to bring in foreign control. And that has been the case with the missionaries of some religious bodies. Even now we find in China some churches whose missionaries have special rights granted them, which have been used not at all in the interests of justice, but for the advancement of ecclesiastical or other aims. Our Protestant missionaries have resolute-

ly refused to do anything of that kind, with the result that there is no hostility to our missionaries, as such, anywhere in China. The missionaries have to bear the brunt of the hostility to foreigners, because they live outside the treaty towns. But our American Protestant missionaries, as such, are held in high esteem by the Chinese educated classes. On this point read an article by Chester Holcombe, in the September number of the *Atlantic*. Our missionaries today are the only foreign people who are allowed to hold real estate and build on it outside the treaty ports.

To go back to the opium matter, things are progressing. Mr. Morley, secretary for India, said, in his report this spring: "If we were convinced that the Chinese were in earnest in their opposition to opium, we would try to get along without the income from the opium trade." Already an imperial edict has been issued proclaiming the suppression of the opium traffic, domestic and foreign, at the end of ten years. The thing is passing away, with no thanks to anybody in the West. I recall a remark made by Li Hung Chang which I think correctly characterizes the conduct of the West toward the Chinese. On the completion of a treaty with the United States, in which American subjects were forbidden to have anything to do with the opium traffic, buying, selling, or transporting, he said: "I have been connected with the foreign office for many years. I have read your Bible. I have found in it the 'Golden Rule,' which Confucius also taught. But this act of your Government is the first instance I have met of the application of that rule in the conduct of foreign nations with China."

The Chinese, also, are waking up. They are coming to see the necessity of Western education. Persons wishing to enter the civil service can do so by offering examinations in Western subjects, neglecting the Confucian classics. Women are being educated. Schools are being founded. The viceroy of two provinces containing 70,000,000 of people has ordered that the New Testament shall be taught in the schools alongside the Confucian classics, and that opium users shall not be admitted to the civil service examinations. There are many secular newspapers springing up all over the empire, full of demand for reform, calling for the reform of the civil service, for doing away with the custom of foot-binding, etc. Probably no country has moved so much in the last five years as China.

They, too, have become open-minded toward Christianity. Our schools are in very good standing among them. The government has decreed that something like a thousand colleges shall be opened, on the model of Western colleges with the exception of Christian instruction. The secretary of the Y. M. C. A. at Shanghai, referring to the rising influence of Chinese Christians, mentions the following instances: The chairman of one Y. M. C. A., the son of a clergyman, holds the rank of taotai, being the first Christian of good standing to reach this rank. A member of the Y. M. C. A. management was called, last year, to be the secretary of the foreign bureau of Yunan. The following are men who have had Christian training, though they have not made a profession

of Christian faith: The leading official of the foreign office at Peking, and the leading secretary of the same; the leading man in the department of judicature; the leading educational officer in North China; the manager of the imperial telegraph lines; a leading official of the Nankin and Shanghai railway.

The ideas of Christianity are rapidly molding the social order. Here, too, and equally, we need to send out as missionaries men of the best quality and best training. If any one wishes to make an investment of his life, not in a money way, but in a real influence to tell on the world, world without end, I do not think he can invest his life better than in China. We ought to see that no weaklings are sent out, no persons with a desire to have a picturesque trip, but those who know the best and who will the best and are devoted to the best. These can do an immense work for humanity in China.

Our work in all these countries ought to be very largely along educational lines. The evangelical work should be subordinate to the educational—brought in in connection with it. Mere random evangelism is time and money thrown away. We have to make an atmosphere of ideas, to build religion up out of the Christian ideas. Until that is done, we accomplish practically nothing. If I had any notable sum of money to give, I would direct it to schools in China, Japan and India. It may be that our methods could be changed so as to present better results than now is the case. I wish we might have a scrutiny of the entire field and of the whole matter of methods and supervision, in order to see whether we are making the wisest application of our money and energy. I believe there is room for great improvement in a goodly number of cases. But that does not involve any reflection upon the present devotion of any one. It is a reflection upon the wisdom of some persons.

India

The history of India has been a sad one. The history of its connection with England has been a sad one. From the time of the East India Company we find a great deal that is a shame and disgrace to humanity. But I believe that now the Indian Government is administered in the interests of the Indian people. Lord Curzon did a great deal in that respect. I believe that that government is now administered as honestly and impartially as any government anywhere. But the great mass of the people there are in the bondage of superstition, which thwarts and brings to naught the best meant efforts of the wisest man. The English have done a great deal in the way of improving conditions as to agriculture, government, and transportation. But it is possible for the universal apathy and superstition to thwart the best meant efforts of the wisest government. It will take generations to get the people out of that state of mind; but they are slowly coming out—caste is being loosened by railroad travel and the necessities of industrial life. The fact that the government makes no provision for caste in the civil service compels the higher caste to come into contact with the lower, in order to get government positions. So a good many people are coming to think that, if they can do it out of sight, they will not be so rigorous about caste as they used to be. Some agricultural schools are being established, and gatherings something like country fairs are being held in the south.

What I said about educated men is to be especially noted in the case of India. The civil service men of India are university graduates. If ignorant men go there, who are not college men, they are held in contempt, and the contempt in which they are held by government officials and their families infallibly spreads to the natives. So we ought to give the utmost possible attention to getting the best men to go out to these countries.

THE FAMILY DEPARTMENT

"In Everything Give Thanks"

JENNIE WILSON-HOWELL

This saying is a hard one, Heavenly Father —
"In everything give thanks" — in every
thing.
How can I thank Thee for this crushing sor-
row?
And how can I rejoice, and praise, and
sing?

This burden is too heavy for my shoul-
ders;
It presses hard; I bow beneath the load.
And long the way has been o'er which I've
journeyed;
And full of briars and thorns has been the
road.

Yea, bleeding are my feet — see, Thou, my
Father!
And tattered is my raiment, worn so
long;
And, battered with the winds and stormy tem-
pests,
I hide me, in my shame, amid earth's
throng.

Yet, Thou hast said it, O most holy Father —
"In everything give thanks;" and fain
would I
Obey Thee from the heart, when lips are si-
lent;
And on Thy promises I would rely.

"Come unto Me" — I come to Thee, dear Sav-
iour!
"My grace sufficient is" — Lord, I believe!
"I never will forsake thee" — Yea, Lord,
never!
"Peace I leave with you" — I will no more
grieve.

"Child, cast thy burden on Me" — Dear Lord,
take it!
"I will sustain thee" — I accept Thy word.
"Learn thou of Me" — I would be meek and
lowly.
"Ye shall find rest" — I'll rest on Thee, my
Lord!

"In everything give thanks." Oh, do Thou
teach me
To praise Thy name, O God, when billows
roll!
Heedless of thorn and briar, and storm and
tempest;
I'll "press toward the mark," and reach the
goal.

Let Thine own will be done in me, O Father!
My will I would have molded into Thine;
Do with me as Thou wilt, but hold me, keep
me.
Thy will be done, O God — not mine, not
mine!

currents of opposition to breast and over-
come, and I understood something of her
feeling. The other gifts, even life itself
with all its joys, were not really necessi-
ties; the courage which made life worth
living was the essential thing. It may
seem a small thing to thank God for that
we have not broken down; but think what
breaking down would mean, not only to
ourselves, but also to those who live with
us, or are dependent on us. Think what
it would have been to the children of this
mother if she had lost her grip and turned
coward in the face of the trials of her life.
"I have come to think," she went on
after a pause, "that courage is the great
quality. It must rest on faith, of course,
for few of us could be courageous if we
stood alone. It is fed by hope and it lives
by love. But somehow it is the fine
flower in this troubled life of all these
high qualities. If God had not given me
courage, I should not be in my grave, but
I should be disgraced before my children.
And I never could have hoped to have
them inherit a quality by which their
mother did not live." — *Congregationalist*.

For the comfort God gave when the sor-
rows crushed the heart; for the strength
to master a fierce temptation; for the
patience to endure misrepresentation and
harsh criticism; for the courage to
render a service to some needy soul;
for the spiritual uplift that came at
the time of depression; for the vision
splendid that scattered the threatening
darkness; for the opportunity for devel-
opment in the Christian life and service —
how the list lengthens out, and how the
heart fills with joy, and what praises leap
to the lips as one thinks of the numberless
mercies for which grateful acknowledg-
ment should be made to the bountiful
God. — *Epworth Herald*.

Thoughts for the Thoughtful

Thanksgiving

Thanks for the daily round. Thus far
My Lord appoints my task, and lo!
I sow and reap, and reap and sow,
Where'er His leadings are!

— *Frank Walcott Hutt*.

I can't help praising the Lord. As I
go along the street, I lift up one foot, and
it seems to say "Glory;" and I lift up the
other, and it seems to say "Amen;" and
so they keep up like that all the time I am
walking. — *Billy Bray*.

Have you ever tried the blessing of a
constant thankfulness? Not occasionally,
or when it suits you, but every day, and
all day long? If not, begin at once, and
the next time you feel disheartened or dis-
contented, instead of getting irritable or
complaining, just look long and gratefully
on your blessings, and put all grievances
behind your back. — *Anon*.

Joy in living, delight in nature and hu-
man life, persistent gladness and cheerful
activity do not come, and cannot come, to
any one whose gratitude and thanksgiving
are limited and controlled by the incidents
of the passing day, the seasons, and the
history of the year. To maintain such
happy moods one must have the persistent
belief that life is in itself a blessing; that
the choice between good and evil is good
to have; that responsibility gives
strength; that it is wholesome to be
tested and tried; that death, no matter
how it comes, is not in itself an evil; and
that what lies beyond mortal sight is bet-
ter, not worse, than that which happens
here. No thanksgiving is possible to any

but selfish souls if it must depend upon
money in the pocket, friends in the home,
prosperity in the community, peace within
our borders, and escape from pestilence
and famine. — *Christian Register*.

To some of us this occasion of family re-
union and general good cheer brings other
thoughts; and as we gather round the
board tears start and a lump rises in the
throat; for where we sit today another
sat last year, and the face which smiled so
fondly on us then is but a memory now.
Ah! the vacant chairs, the turned-down
plates! How can Thanksgiving keep its
blessed spirit in their presence? Nay, let
us rather say: How can it lose that
spirit while they exist? What have those
absent ones left us but memories of their
love and kindness, their faithful service
and uncomplaining sacrifice? These mem-
ories this day above all others brings viv-
idly to mind; and when we thank the
Giver of all good gifts for bountiful har-
vests and the food we eat, shall we not
much more thank Him for this greater
gift of having known and loved those
whom He has at last taken to Himself? —
Youth's Companion.

"For what do you most of all give
thanks?" I asked a woman of my ac-
quaintance who had been expressing her
pleasure in the coming of the festival of
praise. "For courage," was the answer.
For a moment I stood wondering, for
there seemed to be so many deeper as
well as more obvious reasons for thanks-
giving. Then I remembered what bur-
dens my friend had had to bear, and what

A Thanksgiving Legend

ONCE upon a time two angels came
down to earth to gather the prayers
of mortals. One was the Angel of Thanks
and the other was the Angel of Asking.
The Angel of Thanks carried a very large
bag thrown over her shoulder, for she
thought: "God has given so many things
to men, that I don't see how I can carry
all the Thanks I get. I really ought to
have some one to help me, but I suppose
God knew best when He told me to go
alone. Perhaps I can make two trips." And
the Angel of Thanks started very
early in the morning in order to have time
for all the work she had to do. The long
flowing robes that angels wear were
bound up close about her, so that she
could work very fast, and her crown was
laid aside lest it should interfere.

But the Angel of Asking carried only a
very small basket in her hand, for she
thought: "God has given men so much
that I really don't see what there is to ask
for. I'll start out early and get it all
done, and perhaps God will have some-
thing else for me to do then." For the
angels are happiest when they have a

great deal to do for God. And the Angel of Asking wore her crown and carried her harp, and let her long robes float loosely about her, for she thought her task was to be an easy one.

All day they wandered to and fro on earth, gathering the prayers of men. But the Angel of Asking came back very early. She had borrowed the great bag of the Thank Angel and was bending low under its weight. Her robes were torn and soiled with labor. It was so hard to hold all the wants of men; she wondered how they had managed to think of so many things to ask. She stopped every once in a while to be sure she had lost none.

Late at night the Angel of Thanks came

back. She was very weary, for she had been all over the world, but she had only one little "Thank you," that rattled around in the bottom of her basket. And she was so ashamed that she hid her face before all the other angels.

Then she came to the great white throne where God was, and said: "Oh, Father, I have worked all day and I have nothing to bring You but this one 'Thank you.' I am very, very sorry. Perhaps I can do better tomorrow."

But the Father said to her, very gently: "You are not to blame, my child. It is not your ingratitude, but the ingratitude of men; and they reject not your kindness, but the kindness of the Father who sent you." — *Advance.*

Thanksgiving Tyrants

SYDNEY DAYRE.

"I'D like to speak to you, Hester." Mrs. Marlow had come down the steps of her comfortable, well-built, rather handsome house, fronting on the principal street in the small town, but a little out from the closer built portion. She had walked around a corner to a side street on which stood a much smaller house. Years ago she could have reached it by fewer steps, and had done so every day in the year, going to its back door from the back door of her own; but now the gate dividing the two back yards was never opened.

Mrs. Marlow did not go to the door of the cottage, but, seeing its mistress inside an open window, beckoned her to come out, meantime seating herself on a convenient garden bench. It might have been wondered why she did not go in, for the chill of the November day, though softened with a bright sunshine, did not seem to invite much outdoor lingering.

Her cousin, Hester Grant, came out with a shawl over her head. An observer might have noticed in the two women something of the difference belonging with their habitations. Mrs. Marlow was ample in proportions and wore an air of prosperity, while Miss Grant was small and bore a poverty-pinched look.

"I've got a letter from Mark Wilber," began Mrs. Marlow.

"Dear me!" with a little catch of her hearer's breath. "Do tell me if he says how those poor little children's getting along. Without a mother, poor little souls!" wiping her eyes. "Six months, isn't it, since he wrote and told us she was dead?"

"I believe so," said Mrs. Marlow, with a little coldness in the recollection that it was to her cousin and not to herself that the sad announcement had been made. "Yes, it's all about the children. He writes to say they've been in the care of a good woman living next door, but she's coming East to live, and he's at his wits' end to know what to do with 'em — and — well, the long and the short of it is, he wants to know if his aunt and Myra's aunt won't take 'em and — be grandmas to 'em — so he says it."

"What!" The ready rush of tears to the gentle eyes of the spinster showed her

stirred to her heart's core. "Why — dear me — Miriam!"

"Unexpected, sure enough."

So much so, so startling, that in the fullness of thought neither felt the keen edge of the wind. It had seemed long, yet was really so few years since the episode which had stirred their two lives, to end in bitter estrangement, then to meet sad termination in the death of the young wife and mother who had been dear to both of them.

Mark Wilber was the nephew of Mrs. Marlow, an orphan, petted, and made much of as he came as a boy to spend his vacations with her boys. There he made acquaintance with Myra, the niece of Miss Hester Grant, but no relative of his own or of Mrs. Marlow. As the young people grew up an attachment was formed between them. Misunderstandings arose between their elders, the result of which was a runaway marriage, since which little had been heard from the young people except through a few rare lines written to Miss Grant by her niece.

And now, here was this most unlooked-for, astounding proposition.

"What age does he say they are?" at length asked Miss Grant. "They've never let us know much about 'em."

"Why, I don't believe he says. Here, read the letter yourself."

"No," Hester read and returned it. "One place he says 'my little boys,' and another, 'the babies.'"

"Just like a man."

"One's a baby, likely — and the other three or four, maybe."

"Can't be more."

"No" — another tear in silent tribute to remembrances of the past. "Miriam," went on her cousin, with an air of spurring herself to what she felt to be a daring proposition, "I'd like — if it's all the same to you — of course I suppose you ought to have choice in the matter — but I'd like to have the baby."

A look of opposition settled on the face of the more energetic woman.

"It wouldn't be all the same to me, Hester. Since my own have all gone away from home, I've often thought of taking another to keep away the loneliness as I grow old. And I've always

determined it should be a baby — mine from the beginnings. What difference would it make to you?"

"I feel as if I would like to take poor Myra's baby — right to my heart. Mark took Myra away from me," with a little self-assertion.

A harder look came on the face of the other.

"It isn't necessary to talk about that," she said. "But I should think anybody could see who a baby would be the best off with. I raised four of my own, and it's a thing where experience is needed."

"I took Myra from her mother's death-bed when she wasn't much more than a baby. I'm sure, if she had the saying of it, Myra would like to know I had her baby."

"There's my big nursery — with everything in it — waiting to be a good thing for a baby. Mark's its father. The father's the one that has the say-so about the children. I'm sure that if Mark had stopped to think, or if I should ask him, he'd see in a moment how much better off it would be with me."

This was cruel, but most of us are cruel in seeking our own ends.

"Well," she resumed, "there's no use talking any more now. I'm going to write to Mark. I suppose I'm to tell him we'll be glad to take his children?"

"Yes," said Hester, adding to herself: "I shall write to Mark and tell him my whole heart's open to Myra's babies."

"I wonder if they'll be here by Thanksgiving," said Mrs. Marlow, shivering and drawing her shawl about her as she rose to go. "Dear me! If Mark could only have come himself for it! But Montana's a long way off. I shall see to having things ready for the — baby, by that time."

In the big house a large amount of cleaning and hunting out of things long unused mingled with the preparations for Thanksgiving.

"Nobody knows whether it's a cradle or a crib will be wanted. If Mark had only told the baby's age. Like enough neither of the poor little mites will be half fixed out with what they need."

With tears in her eyes and many a fond recollection in her heart, Hester Grant brought out the cradle bought second-hand for Myra, and with loving hands turned over little garments yellow with age — sacred as representing all which life had granted to her of motherhood.

The letters were written to Mark, Mrs. Marlow's containing a very decided suggestion with regard to her own wishes in the matter of the baby. But two days later she again appeared in Hester's front yard.

"A telegraphic despatch," she said, with the flutter usual to those to whom the reception of such a message is a rare event. "The children'll be here on the afternoon train. The woman had to start a little sooner than she thought."

"That's the train that gets here about half-past five."

"Yes. Well, it won't make any difference to me."

Twilight of the short November day had settled down as Miss Hester wheeled upon the platform of the station an old-fashioned child's carriage. At the same moment Mrs. Marlow stepped from her com-

fortable country sleigh, for snow had fallen since the receipt of the surprising news from the West, and the well-to-do lady could not resist a little feeling of compassion as she caught sight of her cousin rubbing the snow from her feet.

"She must have had a good pull of it—wheeling that buggy a mile and the roads not half tracked. Well, if I'd asked her to ride, she wouldn't."

The station agent came to them.

"No train from the West tonight. Snow blockade among the mountains. They're out of it now, but calculate they'll be well onto fifteen hours behind time."

The women looked blank.

"That'll bring it up to nine in the morning—or later."

"And tomorrow Thanksgiving!"

Again the two neighbors sought the station. They sat apart, waiting with eager eyes for the exciting moment when the puffing monster drew in with its load of human joy, care or sorrow.

"There!"

A pleasant-faced woman stepped from a car carrying a child. The eyes of the two excited women devoured her. She was leading another—no, a half-grown girl had closely followed her, also with a child in her arms. Few other passengers alighted—no other children.

The woman glanced hurriedly around as our two hastened towards her.

"The two grandmas?" she asked, with a smile. "Well, I'm glad, for if you hadn't been here, I should have had to stay over till I found you. Well, here they be—bless their little hearts!—and you'll write to tell Mr. Wilber I've put 'em safe and sound and in good condition in your hands."

The eyes of the two forming the reception committee had grown large with amazement. As the voluble lady ceased, there was a simultaneous gasp.

"It's"—

"Twins!"

"Yes'm, little darlin's! As much alike as two peas, only that one's curly-haired and 'tother's straight-haired. We've had a lively journey with 'em, Polly and me, and now—well, the train's goin'—and—good-by, you dear little"—

The train moved away, leaving a twin each in two pairs of arms, the amazed owners of which had scarcely had presence of mind to extend them for them. The women gazed into each other's eyes.

"Well," said Mrs. Marlow, with a short laugh, "we shan't quarrel over our babies."

Hester was lovingly taking in each set of small features.

"Mark's eyes and hair," remarked Mrs. Marlow.

"And Myra's fair skin, and her sweet pretty mouth"—her own lips were trembling as, clasping her baby close, she turned towards the little willow carriage.

"Say—Hester," Mrs. Marlow began, hesitatingly, "you'd best let me take you home with me. He's a heavy child."

"No, I thank you," said Hester, and Mrs. Marlow turned to her sleigh.

And then began trouble, and a sudden realization of the fact that two other wills had all at once been added to the family.

Left thus suddenly in strange arms among strange faces and strange surroundings, the twins cast about them looks of terrified appeal, with pathetic quavers of baby lips. For a moment they had sought comfort in the presence of each other, the last link to their past; then, as they were borne in different directions, two sets of shrieks rent the air.

"Pretty! Pretty!" Mrs. Marlow remonstrated, as her twin nearly threw himself from her, holding out persistent arms towards his brother. "Come, now, nice little boy. See the horsies? Hester"—as Miss Grant bore her burden of screams in the other direction—"do come here a minute. No wonder they're strange; but they'll get used to us pretty soon."

"Best to have it out with 'em first as last," said Hester, rather gladly, however, coming near. When within reach the twins made a lunge and grasped each other, their cries sinking into pitiful sobs, while large tears ran down their cheeks.

"Poor little souls!" The women sat down on a bench for a moment, trying the charms of an apple and a rattle.

"You get away while he's looking at this, Hester," suggested Mrs. Marlow, and Miss Grant dodged around the corner of the station house with her twin, determined this time to persevere. The next minute she was pushing along an appalling load of kicks and screams.

"Kitsy—kitsy—kitsy!" Hester offered her purse and mittens in addition to the frantic use of the rattle. But it was of no use. Baby had found his whip-hand and meant to use it.

"For goodness sake, Hester"—Mrs. Marlow's sleigh drew up beside her, its mistress flushed and flustered—"do bring that child in here, and let us see if we can't stop this."

There was no help for it. Sorely against her will, Hester climbed in, tears rushing to her kind eyes as the little strangers cuddled together. Smiles had mingled with occasional long-drawn-out sobs by the time Miss Hester's gate was reached.

"Of course we've got to get through this," said Mrs. Marlow, weakly, as she drove away with her twin.

Fifteen minutes later, Miss Hester, breathless and exhausted with walking up and down, despairing as she gazed at the pile of dishes, spoons, curios from bureau and mantelpiece—everything which would not pacify an unreasonable baby—felt her heart leap with joy at the sound, through the din, of the mingling of a twin cry. Mrs. Marlow hastened into the room and plumped her twin down beside the other.

"He was getting black in the face. It beats everything mine could ever do. But"—tears coming to her own eyes as she tenderly wiped those on the round cheeks—"mine never were sent away among blank strangers, away from—their mother—poor little Myra!"

Hester was crying silently.

"And now, if she could see 'em crying for each other"—

"Miriam—you hush!"

"Hester"—Mrs. Marlow came close and put an arm about her cousin—"you take that baby and come over to my house."

With a half-indignant glance Hester shook her head.

"Hester, it's Thanksgiving Day—the day that you and me used to spend together. I've often wondered what our mothers would think if they could know how things have been with us these late years. The minister's family's coming to dinner; just because I couldn't bear the lonesomeness, and its lonelier for you than for me. It's a good day to let by-gones be by-gones. Come, Hester. His mother would be glad to see it."

"When you wronged her so?"

"Wronged who?"

"Myra."

"How did I wrong her?"

"As if you didn't know."

"But tell me, Hester. I didn't know I had wronged Myra. To be sure, there was some one else I had a fancy Mark should marry, but we can have our fancies without wronging anybody. What was it?"

"You told people Myra wanted Mark for his money. All the neighbors had it about that you said so. You said Myra knew what she was about when she wanted Mark. And then I was angry for the dear girl that was to me as my own, and I told her she was letting herself down to care for him when such things were said. She was a proud-spirited girl, and they loved each other, and so as I wouldn't let her be happy with him here, they went off to be happy somewhere else—my own little girl."

Mrs. Marlow gazed intently at the other as she spoke.

"Hester," she said, "as the Lord lives, it is you that wrong me. I remember saying Myra knew what she was about when she wanted Mark, but there is more than one way of saying a thing. I meant that she knew what a true, good, whole-souled fellow he was; and if anybody made mischief of it, may the Lord forgive 'em, for I don't see how I can. Now see, Hester"—each still held a child in her arms, and as Mrs. Marlow arose to her feet the small arms were again insistently held out to each other—"Myra's babies are drawing us together."

They spent Thanksgiving in company, rapturously made much of by the minister's children.

"I—s'pose I'd best stay till they get to feeling at home," Miss Hester yielded that night to the solicitation of her hostess, in prospect of another outbreak from the twins. Myra's cradle was brought over, and there was plenty of room for two in the ample nursery.

Days passed in which it was brightened by the echoing coos, crows and laughs, but no time came in which it appeared that the two would be happy apart.

"It's the Lord's own leading, Hester Grant, and it's no use for you to resist it," was her cousin's conclusion of a vigorous talk one day. "It's only your sinful pride setting itself in the way of His ordering for us to have a peaceful home together in our old age with these precious babies. But it's no use to fight against what can't be helped. You see how 'tis—Myra's twins can't be torn apart. Either you've got to give 'em up, or you've got to stay here."

And Hester stayed.

Los Angeles, California.

TWO KINDS OF THANKS-GIVING

One prayed aloud his thanks, and many heard —
But when he passed forth from the house of
prayer

He wore upon his face his secrets bare,
While those who met him sighed, and thought
with pain

Of all the year had lost them, of the reign
Of grief and sorrow on this earth of ours.

One wore upon his face the smile of peace,
As if he held communion close with God,
And loved the world and all who on it trod;
And those who met him smiled, and thought how
fair

The world must be to him — and straightway
there

Rose in their hearts a glad thanksgiving hymn!

— RUTH STERRY, in *Criterion*.

MISS BLODGETT'S THANKS-GIVING

KATE S. GATES.

THERE was a new tenant in the little cottage at the end of Popple Alley. Miss Blodgett discovered it the first day she was able to sit up after an attack of rheumatic fever. She could look right down into the cottage from her window, and the little woman looked so blithe and flew around about her work in such a bustling, cheery sort of way, that Miss Blodgett found herself watching her most of the time. After awhile, perhaps because she instinctively felt that she was being observed, the woman looked up, and, catching Miss Blodgett's eye, smiled and bowed.

Then she stood for a moment as if deliberating what to do, and disappeared into the next room. In a twinkling she came to the door with a Lady Mary geranium in her hand, and ran across to Miss Blodgett's back door.

"Won't you take this up to your mistress?" she said to Nora; "and tell her I'm so glad she is able to be up. I hope she will get right along now. Of course she's got flowers enough of her own, but sometimes something different is restful, and I do think the Lady Marys are so cheerful."

That was the beginning of a real friendship. Before little "Miss Marthy," as everybody fell into the way of calling her, had been there a month, she knew Miss Blodgett better than many who had grown up with her.

It was her grandfather, Ezra Blodgett, who had started the mills that had built up the town. He had started a poor boy, but died a rich man. Miss Blodgett was the last one left of the family, and the vast property was hers. Her mother had been a proud, aristocratic woman, and had brought her up in a very exclusive way; and, being naturally shy and reserved, she had shut herself away from everybody more and more every year of her life.

"I suppose she's got a given name," said one of the neighbors once, "but I declare I've forgotten it. She's just been 'Miss Blodgett' most as long as I can remember. I don't know as it has been her fault wholly, either. Her mother thought that she was better than most of us, but I don't believe Miss Blodgett feels so. I actually believe it is as much our fault that she's shut herself away from everybody so as it is hers. She was too

shy to go half way, and we were too busy with our own affairs, or too proud to do our part. I don't know how the rest of you feel to see that blessed little Miss Marthy flying in and out, and doing us all good everywhere as well as Miss Blodgett, but it makes me just as ashamed and sorry as I can be. There's lots of things she's doing I might have done years ago. I had the first chance, but I didn't use it, and she has. She has taught me one thing, anyway. I reckon she has more, but I do know for sure that you don't need to go off to foreign shores, or go slumming, or do big things, to do good. You can do heaps by just doing little bits of things such as come along every day."

One afternoon Miss Marthy had run in with her sewing, as she often did, and somehow the conversation touched on Thanksgiving.

"Don't you just lot on it?" she said, enthusiastically. "I do, and I can't do anything, so to speak, to what you can. You have a houseful, don't you?"

Miss Blodgett looked at her neighbor in amazement. It did not seem like her to be sarcastic, but what could she mean?

"A houseful!" she exclaimed. "Why, I haven't a soul in the world who belongs to me that I know of."

"I know, and I can sympathize with you," replied Miss Marthy, her sunny face clouding over for just an instant. "I haven't any flesh-and-blood folks either, but there's always plenty we can adopt. And, in a way, adopted love has a special charm. Your own folks have to love you 'cause you belong to 'em, but your adopted kin won't love you unless you're lovable. If you'd like to have me, I'll find some folks for you for Thanksgiving, and you just see what a good time you can have."

But Miss Blodgett shook her head. She wasn't particularly thankful, and she did not care anything about the day. "But I should be delighted to have you spend the day with me," she said. "I will do the best I can to make it pleasant for you."

"I know you would, and I thank you, but I've invited company myself already. I lay awake two or three nights trying to decide whom I would ask. There's so many to choose from. I finally settled on the three I think need it the most — Grandma Jenks from the almshouse, Uncle Billy Sawyer who lives alone up Bliss Road, and Mollie Doyle, who works in the mill. Poor child! She always makes me think of Glory McWhirk, who said there were lots of good times in the world, but she wasn't in 'em. She's going to be in the best good time I can make for her once, any way. Well, it's time for me to run home now. You think it over. I'll help you any time if you want me to. Just you keep Thanksgiving once, you will never be willing to give it up."

Miss Blodgett did think it over. She simply could not get it out of her mind. At first it seemed impossible to her, but the more she thought of it, the more attractive the project grew. It would be so pleasant to see people moving about the house, and perhaps children running up and downstairs and laughing. "It has been my own fault, mostly, that I've been so lonely," she thought. "Perhaps I was left without folks of my own so I could do for other lonely ones, and I haven't done a

thing for anybody. I'll have a Thanksgiving this year if Miss Marthy will show me how, and if that isn't a failure, perhaps I can do more."

So it came to pass that Miss Marthy and her guests, and six more that she hunted up, were invited to Miss Blodgett's for the day. And such a day as it was! Miss Marthy was everywhere, upstairs and downstairs, all day long, and Miss Blodgett could not do enough for her guests.

"I don't believe anybody in the world has had a lovelier Thanksgiving than we have," said Mollie Doyle, just before she went home. "I didn't know as folks could be so happy."

But the best of it all to Miss Blodgett was after the rest had gone, and she and Miss Marthy talked it over together.

"You have been a godsend to me, dear friend, from the very first. I have no words to tell you how thankful I am for you. You have so many friends, and you have been so friendly with everybody all your life, that you can't understand how I feel," and Miss Blodgett had to stop a minute to wipe the tears that would come. "I have wasted so many years of my life, but, please God, I'll improve what is left. I've talked with the folks here today, and every one needs something that I can do for them. For the first time for years I am really and truly glad to be alive. I know how I can make each one of these people happier and more comfortable, and then perhaps I shall find others who need me in some way. You told me if I kept Thanksgiving once I would never give it up. You were right. I mean to keep it every day of my life hereafter."

Longmeadow, Mass.

RESPONSE

The cycle rolls. Once more November days
With hues decadent mark the passing year.
The vibrant bell, deep-toned, already tolls;
Forests stand bare, prairies lie brown and sere.
But harvests garnered sing the glorious praise
Of Him who crowns e'en bleak November
days.

Thanksgiving comes again. The nation's chief
Calls grateful hearts to sound the glad ac-
claim.

From Gulf to Lakes, from coast to coast,
"Amen!"

Sounds with the morn, for days secure from
shame.

For calm content, for peace and law, we raise
To Thee, Lord God of peace and law, the
praise!

And under Thee, O Sovereign Lord most high,
How firm and strong the hand that holds the
helm!

How bravely true the heart, how keen the eye!
So held, nor storm shall wreck, nor gulfing
waves o'erwhelm.

Called to Thanksgiving by his reverent word,
For him, and all things else, we thank Thee,
Lord!

— Selected.

— Thanksgiving is far more a cultivated habit than a grace of nature. Some men, to be sure, find it easier than others to be thankful and happy; but all men, if they sedulously cherish the good they can see in their lives, will speedily see more good to cherish and the blessed process will go on at a rapidly increasing rate, an endless chain of thanksgiving. — Amos R. Wells.

BOYS AND GIRLS

THEIR PLEDGE

A True Thanksgiving Story

KATE UPSON CLARK.

LOOKING at the pretty farmhouse of the Reeds, you would have said that there could not be any trouble in such a delightful spot. It stood on a knoll. Not far away were several maples and tall pines. There was a pleasant piazza, and vines clambered over it. Back of the house and on either side stretched a fine, fertile farm. In and out of the doors of this cottage frolicked all day long the three Reed boys. Their names were De Witt, James and Warren, and there were no brighter, merrier children to be found.

Yet a terrible shadow hung over this beautiful home, and on a certain Thanksgiving morning, about twenty years ago, Mrs. Reed, as she moved about her neat kitchen, preparing the Thanksgiving dinner, was weeping. She did not mean that anybody should see how badly she felt; but suddenly De Witt, who was ten years old and very observing, came bursting in at the door. She wiped her eyes and tried to put on her usual look, but he had seen the tears. "What's the matter?" he cried, with a sharp pain in his voice.

"Never mind, dear," she said, smiling. "Get the hammer, or whatever it is that you want, and run out again. It is Thanksgiving Day—and we must think only of our mercies."

"I saw you crying the other day, too," the boy went on. "It was in the arbor, when you were shelling the beans out there. You didn't know that I saw you, but I did. Say, mother"—lowering his voice—"is it—is it—father?"

"You must not talk about it," she said, hurriedly. "There he comes now. You must laugh and play. He will not like it if you don't."

Mr. Reed's heavy step sounded just outside the door, and the boy, after an instant's hesitation, ran away. Mr. Reed's voice was loud and tremulous and his face was red. It was easy to guess that he was a drunkard. Seeing him, anybody could understand his good wife's tears.

De Witt went slowly back to the barn, where he had been playing with his brothers. He remembered when his father had been very different, and when his mother had laughed and sung from morning to night. He thought of the loads of apples which he had helped his father to pick over and take to the cider-press; and of the barrels of cider which were growing "hard" and "strong" in the cellar. He thought of the great demijohn of whiskey which his father kept in a certain closet, and how he himself had liked to scrape the sugar from the bottom of the glass in which his father mixed his "sling." He remembered, too, how his mother had looked very white when she saw him, and how she had whispered: "Please don't!"

There was so much going on all the time, and he had been so busy in school, that he had not had time to think of all these things. Now he could see that his

father was getting worse very fast—and it was making his mother cry! It was no wonder that De Witt looked sober as he opened the barn door. Of course the others noticed it at once.

"What's up?" cried little Warren, jumping down from a great hay-mow almost upon De Witt's head. Warren was only eight, but he was very thoughtful. "Is the mortgage going to be closed up, or whatever you call it?"

"I wouldn't wonder," said De Witt, gravely.

James had been jumping on the hay, too, but presently they all stopped and sat down together, talking in low tones, and with a worried look on their faces.

None of them fully understood what a mortgage was, but they knew that it was something dreadful, in their mother's opinion. They knew, too, that within a few years the Reed family had come to possess one, and that "interest" had to be paid on it. They knew that if this interest were not paid they would sooner or later have to lose their pleasant home.

Even little Warren dimly connected this chain of terrible facts with the right cause; for he put in briskly, while his brothers were talking: "Mother said not to drink the cider out of father's pitcher."

As they talked, the boys grew soberer and soberer. If they had not soon heard their father's voice calling them in to dinner, they might all have fallen to crying.

That night, when their mother went upstairs with them at bedtime, they all knelt together and said their prayers. It had been her custom, when these were done, to undress Warren, while the other boys undressed themselves. Then she would lie down for a few moments beside each one, and talk softly with him about the events of the day.

Something had kept her, during these talks, from speaking of anything which might seem to condemn her husband. It had been like a knife to her soul to see her beautiful boys drinking from the cider pitcher, and scraping, with zest, the sugar from their father's tumbler.

"But if I forbid them, how can I enforce obedience?" she had said to herself. "I must not take any stand until I can hold it. And I must not 'nag' them constantly; if I do, my words will have no weight."

So this wise mother had delayed, giving only an occasional word of counsel and reproof on the subject which most tried her soul. She prayed for help and guidance, and it came.

Tonight she saw that the boys acted strangely. They looked at each other meaningly. Several times they made disjointed remarks to each other which she could not understand.

At last they were all in bed. She felt that her time had come. Tonight she must speak. It had been the most trying day of her life. Her husband had lain, almost ever since dinner, in a drunken stupor upon the couch. She felt as though she could bear no more. She must speak plainly to her boys. They were young, but they could see that drink was a horrible evil. They ought to be strong enough to promise never to touch it. She could show them how no one became a drunkard all at once. The beginnings were small,

and the habit grew slowly. Oh, if they would only promise never to begin!

Before she could speak a word, De Witt said: "Is it time now, fellers?"

"Yes!" they cried.

And from under his pillow the dear little eldest brother produced a piece of coarse, torn, brown wrapping paper, carefully, but not quite neatly, folded.

"Read it, mother!" he commanded joyously.

Taking it to the lamp, she read, scrawled in a big, boyish hand, these words: "Pledge. We ain't never going to drink no cider. De Witt Reed. James Reed. Warren Reed. 8 cents."

"You see," explained James, "we thought we'd give you some Thanksgiving."

Happy tears rolled down their mother's face, as she kissed and thanked them all.

"But what does the '8 cents' mean?" she asked them.

"Oh, if any one of us does drink cider, he has got to pay the others eight cents," laughed De Witt.

"Trouble after trouble came upon us," Mrs. Reed was in the habit of saying in later times. "We lost our pleasant home, and for years we scarcely knew from one day to another where we were to get our daily bread. But the joy of that happy Thanksgiving made all those sorrows light. For my boys kept their 'pledge,' and that rough, torn scrap of brown paper is the dearest thing I own, and will be till I die."

Brooklyn, N. Y.

JOHNNY'S THANKSGIVING

EMMA A. LENTE.

Now over hills and down the plains to grandma's house we haste,
To hug and kiss her o'er and o'er, and all her goodies taste.

And grandpa'll stand and smile, and say: "God bless 'em, every one!
The children and the grandchildren—the dearest 'neath the sun!"

And all the aunts and uncles meet, and all the cousins dear,
And—'ceptin' Christmas—tis the bestest time of all the year!
For we can eat and eat and eat, and no one tells us nay;
And when the dinner all is done, we do not feel like play.

So then we children listen to the stories and the jokes
That grandpa and the uncles tell, for they are jolly folks;
And if the wind blows cold outside and frost is in the air,
It is so warm and nice within, that no one seems to care.

And grandpa says, how very glad and thankful we should be
That we have got no vacant chair and no calamity
Has marred our peace and happiness; and we must surely pray
That all may be as well with us on next Thanksgiving Day!

Poughkeepsie, N. Y.

— Little Fred was visiting his grandmother in the country, and was watching the turkey. "Look, grandma," he said, "the old gobbler has had his fan up for half an hour, and his face is as red as if he wasn't a bit cooler." — *Our Lambs.*

OUR BOOK TABLE

The History of the Papacy in the XIXth Century. By Dr. Fredrik Nielsen. Translated under the direction of Arthur James Mason, D. D., Master of Pembroke College, Cambridge. Two Vols. E. P. Dutton & Co.: New York. Price, \$7.50, net.

Dr. Nielsen was for some years Bishop of Aalborg in Denmark, and previous to that professor of ecclesiastical history in the University of Copenhagen. He was appointed to that professorship in 1897, and the year before this appointment the first edition of this book was published. The second edition was completed in 1898. He is now Bishop of Aarhus, the second largest city in the kingdom. He hopes within a short time to finish a third volume of his history, which will deal with the pontificate of Leo XIII., and thus complete the nineteenth century. The two large volumes now given to the English and American public in this handsome dress begin with a discussion of "Jansenism and Gallicanism," then take up "Febronianism and Josephinism," together with the "French Revolution" and the "Abolition of the Order of the Jesuits." Next comes a chapter on Pius VI., who became Pope in 1775. And so finally, when more than half of the first volume is passed, we reach Pius VII., who was elected in 1799, and hence pertains to the nineteenth century. The pontificates of Leo XII., Pius VIII., Gregory XVI., and Pius IX., follow, bringing us down to the death of the last named in 1878. He who would understand all about the Vatican, its policies and proceedings, during these important years, cannot do better than to read these admirable volumes.

From Dream to Vision of Life. By Lillian Whiting. Little, Brown & Co.: Boston. Price, \$1, net.

This world is, to Miss Whiting, a dream; the world to come will bring the vision of life. The bearing of the life beyond on the present working years is the principal theme of the book. It is dedicated to Dr. Hiram Corson, who, together with the author and many other of the sanest and sweetest Christians, heartily believes in the possibility and actuality of communication between friends departed to the ethereal world and those still in this physical state. She says: "The signs of the times are for a vast and potent increase of spiritual manifestation. As humanity develops increasing spirituality, the perception of spiritual truth, the recognition of spiritual presences, become more universal. The time is by no means distant when the conversational intercourse with those in the ethereal world will be as absolutely and universally a matter of general recognition and belief as is now the fact of communication by means of telephone, cable, and wireless telegraphy."

The Evolution of Immortality. By C. T. Stockwell. James H. West Co.: Boston. Price, \$1, net.

The secondary title is, "Suggestions of an Individual Immortality based upon our Organic and Life History." It is dedicated to Dr. Amos Emerson Dolbear, professor of physics in Tufts College, "long-time friend and sympathetic critic, whose agreement I hold to meet me after a thousand years to talk over more fully the great matters treated of in this little book." The book was first published twenty years ago. This is the fourth edition, revised and enlarged. The enlargement is in the form of a concluding chapter, bringing the argument down to date. The author thinks it is stronger now than ever before. He says: "Considering the question dispassionately and comprehensively, from the viewpoint of scientific data solely, there exists today a body of affirmative evidence sufficiently strong to warrant a rational conclusion that this life does not end all, nor lead out into a void of utter darkness. Slowly but surely a new faith is growing up in the minds and hearts of men."

The Americanism of Washington. By Henry Van Dyke. Harper & Brothers: New York. Price, 50 cents.

This lecture by the famous Princeton professor is in his well-known chaste, elegant, forcible style, which is in itself "a thing of beauty and a joy forever." The characterization of Washing-

ton and his contemporaries has exceeding rare merit, and will commend itself very widely as most judicious and correct. He does not agree with Lowell that Lincoln was "the first American," nor sympathize with those who would call Washington "a very decent English country gentleman." Of course much turns on the question: What is it to be an American? And the essayist defines true Americanism in a very noble way as "an ideal embodying itself in a people, a creed heated white-hot in the furnace of conviction, a vision commanding men to follow it whithersoever it may lead them. And it was the subordination of the personal self to that ideal, that creed, that vision, which gave eminence and glory to Washington and the men who stood with him." "The ultimate secret of greatness is neither physical nor intellectual, but moral. It is the capacity to lose self in the service of something greater. It is the faith to recognize, the will to obey, and the strength to follow, a star." What made the best spirits of the time trust him implicitly, in war and peace, was the supreme magnanimity of the man which assured the people that he was no self-seeker who would betray their interests for his own glory, and rob them for his own gain.

Around an Old Homestead. A Book of Memories. By Paul Griswold Huston. Jennings & Graham: Cincinnati. Price, \$1.50, net.

A very handsome book, on extra calendered paper, and with illustrations in great profusion, mostly from photographs. The old homestead spoken of is situated in southwestern Ohio. "The Woods," "The Barn," "The Orchard," "Squirrels," "My Dog," the "Open Wood Fire," are topics of some of the chapters. It is written by one who loves nature, as well as animals and people, and knows how to describe them all. A companion book for Quayle's "In God's Out-of-Doors."

Twilight Fairy Tales. By Maud Ballington Booth. G. P. Putnam's Sons: New York. Price, \$1.25, net.

Like "Sleepy-Time Stories" and "Lights of Childland," the author's previous ventures in this field. The present volume will greatly please the children and win many appreciative readers. Mrs. Booth loves the little ones, and knows well what they like.

The Making of Simon Peter. By Albert J. Southouse. Eaton & Mains: New York. Price, \$1.25, net.

An English reprint. The unique and ever interesting apostle is set forth in twenty-five chapters which take up all he said and did, telling the story and making suitable comment of a homiletic and practical sort. We note that the author, writing of the famous passage, "On this rock will I build my church," says that Christ, when He uttered it, was thinking not of Peter only, but of all similar believers, and meant that His church should be composed of men of this sort — men of whom Peter was a type.

The \$30,000 Bequest, and Other Stories. By Mark Twain. Harper & Brothers: New York. Price, \$1.75.

Gathered up from various periodicals two-score stories are here embodied. They are of the sort which in late years have come to be associated with Mr. Clemens, wherein the grossest exaggerations and the wildest improbabilities are made to do duty in place of genuine humor and natural sentiment. The author's opinions about missionaries and other subjects of that sort are not such as to make his writings agreeable to religious people.

The Spirit of the Orient. By George William Knox. Thomas Y. Crowell & Co.: New York. Price, \$1.80, net.

India, China and Japan are the Eastern nations which Mr. Knox has thoroughly studied. The people and customs, the spirit and problems, of these countries, are admirably and fairly set forth. Two chapters also contrast the American and the Asiatic point of view. It is an entertaining and enlightening book, throwing a flood of light on these lands which are so rapidly awakening from the sleep of ages, and which are certain to have a steadily increasing part in

shaping the future of manhood. Such books are very helpful.

Little Miss Rosamond. By Nina Rhoades. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.

One of an interesting series, written for little girls, and called the "Brick House" books, from a somewhat peculiar cover. The scene is partly in Richmond, Va., and partly at a seaside cottage. Honesty and kindness of heart are taught, and many pleasant things happen.

Valley Forge. A Tale. By Alden W. Quimby. Eaton & Mains: New York. Price, \$1.25.

Is there any difference between a "tale" and a "novel?" It is scarcely to be supposed. This present "tale" has quite enough of love in it to constitute it a full-fledged novel, as may be seen from some of the chapter headings, which are as follows: "Mars and Cupid," "Cupid at Church," "Loyalty and Love," "The Romance of an Echo," "War and Wedding," "Love's Labor Found." There is also something of history in it, since it tells well the story of those dark days of the Revolution when Philadelphia was in the hands of the foe and the cause of the patriots was at a very low ebb. Washington, Lafayette, and other generals come prominently into view, the military operations of the period are outlined, and a Quaker wedding concludes the volume.

The Camp on Letter K. By Clarence B. Burleigh. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.50.

The author is the well-known editor of the *Kennebec Journal*, Augusta, Me., a graduate of Bowdoin, and the son of ex-Governor Edwin C. Burleigh, the present Congressman from his district. This (his first) book deals with two active boys in Aroostook County, close to the northeastern boundary of our country, and where smuggling across the Canadian line has been prevalent. Equally ready in athletics, hunting, or helping their families on the rich farms of that section, these good chums have many exciting adventures, the most important of which directly concerns the leading smugglers of the district, and an important public service is rendered by the boys. The tone is manly throughout, the fun of the best kind, and the book is distinctly readable for any age. It is the first volume of the Raymond Benson Series, and promises to be very popular with boys.

Two Cadets with Washington. A Story of the Siege of Boston. By W. O. Stoddard. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.25.

Second volume of the Revolutionary Series, which is proving very popular. In the first volume, Dan Monroe, the brave drummer-boy of the Concord fight, a real historical character, as was also his friend, Nat Harrington, the fifer, was taken through the battle of Bunker Hill. For his bravery and intelligence he is now appointed a "cadet" in the Continental Army, under a system of training youths to be future officers, which prevailed before the days of military academies. With a company of Virginia riflemen which came to serve under George Washington was a second lad, also named Monroe, who was later to be the fifth President of the United States. A warm friendship springs up between the two of the same name, and James, the newcomer, is also made a cadet. The book closes with a graphic account of the evacuation of Boston.

Jimmie Suter. By Martha James. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.25.

The first volume of the Pigeon Camp Series. The hero is a sturdy, active, honest boy, whose father and mother are very worthy people in moderate circumstances. What Jimmy lacks in pocket money, however, he more than makes up in mechanical ingenuity and other good qualities, and his best boy friend is the son of a rich man, but not spoiled by the fact. They have royal times making and sailing an ice-boat and doing many other things, and, best of all, they organize the "S. F. B.," or Society for Feeding Birds, which spreads far and wide, and is productive of most enjoyable acquaintances, besides doing good service in the cause for which it was

intended. Deeds of kindness to a queer old neighbor bring an unexpected reward, and the happy, wholesome book closes in a thoroughly satisfactory way.

The Young Express Agent. By Frank E. Kellogg. Dana Estes & Co.: Boston. Price, \$1.

One can well believe the statement of the author that the incidents related in this book are mostly from actual life and that the personages who appear are real flesh and blood. They act and talk that way. But the book has all the interest of a novel, so well is the story told, and the reader follows the fortunes of the deserving hero, Harry Baker, with great satisfaction.

Kate. A Comedy in Four Acts. By Bronson Howard. Harper & Brothers: New York. Price, \$1.25.

It strikes us that there is a good deal more of tragedy than of comedy in this play. There is very little that is ludicrous or laughable. It is a very serious discussion of modern marriage questions, with a strong, wholesome plea in behalf of marriage for love, no matter at what cost. The wedding prepared for during the whole book is broken off at the altar on the final page because the bride concludes at the last moment that to go on with it without love would be contemptible and profane, tending only to misery. There would be fewer scandals and divorces if this were heeded.

Poems for Young Americans. By Will Carleton. Harper & Brothers: New York. Price, \$1.25.

The first collection of Will Carleton's verses peculiarly adapted to younger readers. It begins with, "The March of the Children," and concludes with "Father Stebbins," in various relations. Both serious memorial verse for readings and recitations and delightfully humorous tales in rhyme are included. The patriotic motive rings out in many of the poems, and there are many tributes to the great men in American history, as well as selections suitable for festivals and anniversaries.

Their First Formal Call. By Grace MacGowan Cooke. Harper & Brothers: New York. Price, 50 cents.

The pictures, which are by Peter Newell, add a good deal, and the illustrative margins are very pretty. The heartrending and mirth-provoking experiences of two bashful boys in their first endeavor (having recently achieved long pants) to be young men and see the girls are very well touched off and drawn out. The author doubtless has young brothers, and has caught a very good conception of their feelings.

The Victory. By Molly Elliot Seawell. D. Appleton & Co.: New York. Price, \$1.50.

The title is not very distinctive or especially appropriate. The story has to do with the years of the Civil War in this country. Customs and manners on a large slave plantation in lower Virginia are brought clearly before us. We are not introduced, however, directly to the fighting. That goes on mostly at a distance. The two sons of the household both die in battle, one on the Northern side and one on the Southern, which sad fact furnishes much of the interest of the plot.

Flossy's Play Days. By Florence Howe Hall. Dana Estes & Co.: Boston. Price, 75 cents.

A book which the little children will enjoy, especially the girls. It tells about children's parties in the olden time, a picnic on the State House steps, the old stage and its passengers, and many other such things.

The Illustrative Lesson Notes for 1907. By Iamar John Peritz, Frank Milton Bristol, and Robert Remington Doherty, under the editorship of John T. McFarland. Eaton & Mains: New York. Price, \$1.25.

The International Lessons for next year run from Gen. 1 to 1 Samuel, being all in the Old Testament. Many questions of interpretation, about which equally good people strongly differ, will necessarily arise. These Notes very skillfully avoid all such discussions, as is probably necessary in a book officially issued and designed to please all classes. And, indeed, the lessons themselves have been so selected that it is only once in a while a disputed point comes in. The

moral and practical instruction, which is all that ninety-hundredths of the scholars are interested in or profited by, is the same on any theory of inspiration.

Brenda's Ward. By Helen Leah Reed. Little, Brown & Co.: Boston. Price, \$1.50.

This is the second in the second series of the Brenda Books — excellent stories for girls — a sequel to "Amy in Acadia." York Harbor, Portsmouth, and the Isle of Shoals figure largely in the scenes, as well as Harvard Class Day and Plymouth Rock.

Old Home Day at Hazeltown. By A. G. Plympton. Little, Brown & Co.: Boston. Price, \$1.

A pleasant tale about a little girl, Roxy Dillingham, who is good to her grandmother, and about the saving of the old homestead where the grandmother lived.

The Court of Pilate. By Roe R. Hobbs. R. F. Fenno & Co.: New York. Price, \$1.50.

Although this is entitled, "A Story of Jerusalem in the Days of Christ," and the frontispiece is from the trial of Christ, there are no references to Jesus in the book save on a page or two of one of the last chapters. Malchus is the villain of the tale. Cestus, a Roman centurion, is the hero. The main theme is his love affair with Myra, a Jewish maiden, who finally becomes a Christian, and so is able to marry him. The detestable character of Pilate and the complications of the time in the hostility of Jews and Romans, are well depicted. It is a well-studied sketch of those tempestuous days, and the interest does not flag.

Magazines

The article in *Putnam's Monthly* for November that has most attracted us is on the "Reading Habit in the United States." The author, Gustave Michaud, shows, from figures of the U. S. Commissioner for Education for 1903, that Massachusetts stands far ahead of all other States in the number of books issued by public, society and school libraries, being 304 to each 100 of population. Next comes Connecticut with 227, and New Hampshire with 223; no other is above the 200 line except California, which has 207. The difference between New York and Pennsylvania is startling, the one having 155, the other 45. Florida and Mississippi have one each, Arkansas and Alabama two each. The birth-rate of genius, figures show, is also closely proportionate to the reading habit, New England standing far ahead, then New York. (G. P. Putnam's Sons: New York.)

The *Bookman* for November shows that "The Fighting Chance" was a little ahead of "Coniston" in the October sales. The editor, Prof. Peck, writes about Mr. Hearst as a remarkable phenomenon, but not an admirable one. He says the Democratic Party is "a terrible example of all that is undesirable and unintelligent." The story of Gray's Elegy is well told in a long illustrated article. (Dodd, Mead & Co.: New York.)

Lippincott's for November contains, as its complete novel, "Young Love and Old Hate," by Lewis B. Ely. It has, also, beside the usual short stories, an article by Wolf von Schierbrand on, "Is Kaiser Wilhelm II. of Normal Mind?" The writer answers "No," but goes on to say that he is, in the medical sense, quite sane. He holds himself in exceedingly high esteem to a ludicrous degree, so much so that he acts irrationally at times, but is, on the whole, a rational being. (J. B. Lippincott Co.: Philadelphia.)

In the November *Missionary Review of the World* the editor, Dr. Pierson, discusses, from a strongly conservative standpoint, the "Relation of Modern Biblical Criticism and Missions." Rev. W. W. Bruere has an article on "The Gunga Sangar Mela." Other writers treat the "American Frontier of Today," "A New Mission in Venezuela, Argentina, Ceylon, Bolivia," etc. (Funk & Wagnalls Co.: New York.)

In the November *Donahoe's* Rev. A. A. Notebaert undertakes to defend the greedy assassin and torturer of innocent, helpless natives in Africa, King Leopold of Belgium, saying, with unparalleled effrontery and brazen disregard of the plainest, proved facts: "Today he commands the respect and the admiration of the whole civilized world." If he is considered a good Catholic, as this would indicate, then must the Roman Church have fallen very low indeed. But, really, are not the Protestant nations a part of "the whole civilized world?" We had

innocently supposed so until we read this. (Donahoe's Magazine Co.: Boston.)

The November *Current Literature* crowds its pages, as usual, with a vast amount of carefully edited matter. Some of its leading features are: "Hearst's Obscuration of the Democracy," "The Loneliness of John D. Rockefeller," "An Impending Crisis in Roman Catholicism." This latter refers to the Syllabus which the Pope is expected soon to issue for the purpose of purging the church of the "intellectuals," of its scholars and thinkers, by demanding of them submission to extremely reactionary statements as to religious toleration and all Biblical questions. (Current Literature Co.: New York.)

The *Popular Science Monthly* discusses the "Jews," "John Stuart Mill," the "African Pygmies," the "Grand Canyon of the Colorado," the "Telephone Service," and "Pathogenic Protazoa." (Science Press: New York.)

The *American Monthly Review of Reviews* has, in its November number, important articles on "The Story of Copper," "Mexico's Fighting Equipment," "Cuba's American Governor," "Secretary Root and South America," "The House of Lords," and "Charles Evans Hughes." (Review of Reviews Co.: New York.)

In *Harper's Bazar* for November Robert Bichens' "The Call of the Blood" is still running, although the complete novel has been published. Henry James writes on the "Speech of American Women." Annie Hamilton Donnell makes a plea for the small boy. Ethel Barrymore discourages young girls from going on the stage, telling them that "out of the thousands who desire to become actresses not ten have any chance of success or happiness . . . It is only for the thousandth woman that the possibility exists." (Harper & Brothers: New York.)

The *Chautauquan* for October treats mainly on "Pioneers of Empire" — Robert Clive, David Livingstone, Captain James Cook, Captain Arthur Phillip. (Chautauqua Press: Chautauqua, N. Y.)

The *Bible Student and Teacher* for October gives chief place and space to an address delivered by Dr. Samuel H. Howe at the graduating exercises of Hartford Theological Seminary last spring on "The Place of Theology in Preaching." (American Bible League: Bible House, New York.)

The *Voice of the Negro* for October announces that it will hereafter be published in Chicago, Ill., its editor-in-chief, J. Max Barber, having been driven out of Atlanta at the time of the negro riots. It makes this announcement in a ringing editorial entitled, "Shall the Press be Free?" Another editorial, "Where are Our Friends?" favors separate cars — from which whites shall be excluded — for the negro race, in the interest of their own protection and self-respect; "We are clamoring to ride with decent men." (Voice Publishing Co.: 110 W. Jackson Boulevard, Chicago, Ill.)

In the *Contemporary Review* for October there is a notable article by William Scott Palmer on "The Resurrection of the Body," which turns mainly on his conception of what "the body" means. He does not regard it as simply "a collection of running-down molecules." "All the real inner truth which the aggregate of molecules ever had for him goes on with him, because it was received into a continuous coherent life, and is there built up permanently, in order that so it may go on to be fulfilled in his immortal, conscious personal existence, and so aid in his fulfillment of himself." This writer makes "the life of the world to come" and "the resurrection of the dead" to mean substantially and practically the same. (Leonard Scott Publication Co.: New York.)

The November *World's Work* is an exceedingly rich number. Among its strong articles, which well repay perusal, we can only mention a few: "The Shameful Miscarriage of Justice," "Attorney-General Moody and his Work," "Pershing — United States Soldier," "Gardner Williams — the Master of the Diamond Mines," "Cuba's Condition and Outlook," "Mrs. Russell Sage and her Interests." There is a lavishly illustrated paper on the new capitol of Pennsylvania, but it makes no mention of the disgraceful and enormous graft in its construction. (Doubleday, Page & Co.: New York.)

In the *World Today* for November, Hamilton Wright severely arraigns our government of the Philippines, and with apparent justice. The "Tragedy at Atlanta" is well set forth from two points of view, that of the whites and that of the negroes. The eccentric W. T. Stead is greatly concerned, affected even to tears, because "the immense majority of my fellow citizens are living at this moment in a most deplorable state of theatrical destitution." He appeals to all who love their fellowmen to contribute large sums of money, even at great sacrifice, that everybody may be able to go to the theatre. (World Today Co.: 67 Wabash Ave., Chicago.)

THE SUNDAY SCHOOL

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"Illustrative Lesson Notes."

Lesson IX — December 2

JESUS BEFORE PILATE

LUKE 23: 13-25.

TIME. — Friday, April 7, A. D. 30, in the morning. It must have taken some time after Pilate pronounced sentence to reach Calvary, outside the walls, and the crucifixion began at the third hour, about nine o'clock.

PLACE. — The court room of Pilate, known as the Pretorium, probably in the Tower Antonia, overlooking the temple courts.

HOME READINGS. — Monday (Nov. 26) — Luke 23: 1-12. Tuesday — Luke 23: 13-25. Wednesday, John 18: 28-40. Thursday — John 19: 1-12. Friday — Matt. 27: 15-25. Saturday — Matt. 27: 26-31. Sunday — Isa. 53.

GOLDEN TEXT. — "Then said Pilate, I find no fault in this man." — LUKE 23: 4.

Pilate spoke better than he knew. He meant, no doubt, that he found no legal fault in Christ. The Roman governor's knowledge of Christ was too slight, and his capacity for moral judgment was too imperfect even if his acquaintance had been fuller, to enable him to say that Jesus was morally faultless. He spoke merely as a magistrate: "Not guilty of anything justifying punishment." But history has taken up the words of Pilate and put into them a larger meaning than he intended. Jesus has stood at the bar of the world's judgment for nearly nineteen centuries, and the repeated verdict of each generation has been: "We find no fault in Him." The disciples after Christ's ascension did not hesitate to assert His sinlessness. They spoke of Him as "holy, harmless, undefiled, and separate from sinners." They declared that He "was tempted in all points like as we are, yet without sin," and that "God made Him to be sin for us who knew no sin." If in those days, when to profess Christ was to put their lives in peril, the disciples had recalled in the life of their Master evidences of His moral imperfection, their enthusiasm and their zeal would have failed them. But they knew there was no fault in Him. They were bearing witness of a sinless Saviour to a sinful world. And every word and every act of Jesus have been scrutinized and analyzed as the words and acts of no other man have been. Every principle He laid down, every maxim He uttered, has been subjected to the tests both of philosophy and experience; His motives in all the policies which He adopted, and His spirit manifested toward men in all the varied relations into which He came, have been weighed and estimated by critics who would have been glad to find ground for some impeachment. But ever the verdict has been: "We find no fault in Him." From the home life at Nazareth, where as a natural human child He was subject to His parents

and grew in favor with God and man, through the intense years of His public life, when the brilliant light of fame beat upon Him and the cunning and implacable hatred of His enemies perpetually pursued and assaulted Him, to the hours of His trial and of His death, He passed unstained by the slightest touch of sin. The unique distinction and glory of Jesus is that of unsullied purity.

The Meaning Made Plain

I. *Pilate's Indecision* (Verses 13-17). — 13. **And Pilate, when he had** [omit "when he had"] **called together the chief priests.** — The words that follow seem to be part of a formal speech, from a *bema*, probably set on the tessellated pavement called by the Jews *Gabbatha* (John 19: 13). Now was Pilate's golden opportunity. The meek majesty of the Lord had made a deep impression on him, and even while he sat on the *bema* he was shaken by a presentiment of warning conveyed to him by the dream of his wife (Matt. 27: 19). But men live under the coercion of their own past acts, and Pilate by his cruelty and greed had so offended the people that he dared not do anything more to provoke the accusation which he knew to be hanging over his head (Farrar). He seems to have hoped to find the populace more kindly disposed to Jesus than their rulers were. "We learn from John that in Pilate's first conversation with the accusers he endeavored to throw the *onus* of judging on them, and was met by the ostentatious disavowal of any power to execute judgment (18: 28-32); and that in a personal conversation Jesus had declared that, though He was a king, it was not after the manner of the kingdoms of the world (18: 33-38)." Pilate's conduct, therefore, is extremely contemptible. He knew that "for envy" the priests "had delivered Jesus" (Matt. 27: 18), and publicly declared Him to be faultless. While remonstrating with and almost scolding the priests, he began by yielding in part to their demands, proposing to chastise a person whom he declared guiltless; and by this base concession he emboldened the accusers to redouble their demands. He still further put himself in their power by placing Jesus constructively on a par with Barabbas, so practically conceding His guilt, vainly supposing that on account of the known desperateness of the character and greatness of the crimes of Barabbas they would certainly not prefer him to Jesus as the one to be released, which, however, they did, and so compelled Pilate to condemn Jesus to be crucified; and then his dramatic declaration of his own innocence in the affair — washing his hands — is the consummation of his cowardly baseness; a baseness that has made his name proverbial in all generations.

14. **Ye have** [omit "have"] **brought this man unto me** ["unto me this man"], **as one that perverteth the people** — one that "seduces the people from their allegiance [to Rome]." The I in this verse is emphatic: *You* bring a charge; *I*, after a public examination, before you, find that charge to be baseless. The examination which John records was in private. "He was apprehensive lest they should think he was setting Jesus free by favor or intrigue."

15. **No, nor yet Herod** — Compare verses 5-12. **For I sent you to him.** — There is a notable change here. "He sent him back unto us." **And, lo** ["behold"], **nothing worthy of death is done unto him** ["hath been done by him"]. — All the authorities agree that nothing deserving death has been done by the accused. Both Herod and Pilate are willing to set Jesus free.

16. **I will therefore chastise him, and release him.** — Here is the beginning of Pilate's fatal vacillation. In one breath he declares Jesus to be absolutely innocent; in the next he proposes to subject Him to a degrading and painful punishment. "He was the unconscious fulfiller of the prophecy of Isa. 53: 5." Perhaps, as Euthymius suggests, he intended only a moderate flagellation, to mitigate their wrath, so that, thinking they had gained their point, they might cease from further madness. "But the priests would see that a judge who was willing to inflict this on an innocent person could be induced by further pressure to inflict death" (Plummer).

17. The best ancient authorities omit this verse. It is omitted from the Revision. But there is no doubt of its accuracy. Compare Matt. 27: 15; Mark 15: 6; John 18: 39, where the statement belongs, and from which, probably, it has been quoted here. The concession is not mentioned by any writers other than the evangelists, but is entirely in accord with Roman policy.

II. *The Clamors of the People* (Verses 18-23). — 18. **And** — "but." **All at once** — "all together." **Away with this man, and release unto us Barabbas.** — Pilate suggested this man's name, and the priests then urged his case (Matthew). All that we know concerning him is learned from Mark, Luke, and John. His surname may mean "Son-of-a-Rabbi." His real name seems to have been Jesus. He had led insurgents in the city, and had committed murder. If, as has been suggested, the tumult in which he took part was the riot caused by Pilate's appropriating money from the treasury of the temple to construct an aqueduct, his name would naturally enlist the sympathies of the people.

19. **(Who for a certain sedition** ["insurrection"] **made in the city, and for murder, was cast into prison).** The Revision inserts "one" before "who," and omits the marks of parentheses. "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you" (Acts 3: 14).

20. **Pilate therefore, willing to release Jesus, spake again to them.** — The Revision

The Kidneys

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rearranges the order of the words. Pilate's time-serving characteristics are shown to the end.

21. **But they cried** ["shouted"]. — The word implies a continuous cry of increasing vehemence. **Crucify him, crucify him.** — "This demand for crucifixion was not made until Pilate had proposed to release Jesus on account of the feast."

22. **And he said unto them the third time** — "Showing some measure of earnestness on Pilate's part." Dr. Farrar recounts the successive steps Pilate took to secure the acquittal of Jesus: (1) He emphatically and publicly announced His perfect innocence; (2) he sent Him to Herod; (3) he made an offer to release Him as a boon; (4) he tried to make scourging take the place of crucifixion; and (5) he appealed to compassion. John shows how in successive stages of the trial Pilate sets aside the vague general charge of being "an evil-doer" (18: 30); the charge of being in any seditious sense "a king" (18: 39); and that of guilt in Jesus' religious claims (19: 12). He only yielded at last through fear. The fact that Pilate's patron, Sejanus, had probably by this time fallen, and that Tiberius was executing all connected with him, may have intensified Pilate's fears. **Why, what evil hath he done?** ["What evil hath this man done?"] **I have found no cause of death in him: I will therefore chastise him, and let him go** ["release him"]. — "In his weakness Pilate begins to admit, 'Well, perhaps he may be guilty of something; but he is not guilty of a capital offence'" (Plummer).

23. **They were instant** ["urgent"] **with loud voices, requiring** ["asking"]. — Their clamors were overpowering. **And the voices of them and of the chief priests prevailed** ["And their voices prevailed"]. — "Luke omits the flagellation (Matt. 27: 26); the mock homage of the soldiers; the scarlet robe and crown of thorns; the scene of the *Ecce Homo*; the fresh terror of Pilate on hearing that He called Himself 'the Son of God,' and the deepening of that terror by the final questioning in the Pretorium; the 'Behold your King!' the introduction of the name of Caesar into the shouts of the multitude; Pilate's washing his hands; the last awful shout, 'His blood be on us and our children;' and the clothing of Jesus again in His own garments (see Matt. 27; Mark 15; John 18: 19)" (Farrar).

III. **Pilate's Decision** (Verses 24-25). — 24. **And Pilate gave sentence** — "not a condemnation, but a sentence to death under pressure." **That it should be as they required** — "that what they asked for should be done."

25. **And he released unto them** [omit "unto them"] **him that for sedition** ["insurrection"] **and murder was** ["had been"] **cast into prison, whom they had desired** ["whom they asked for"]; but

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he delivered Jesus to their will ["but Jesus he delivered up to their will"]. — With solemn and pathetic recapitulation Luke sets the weakness of Pilate as a judge and the heartlessness of the Jewish people in the strongest light.

Nails for the Teacher's Hammer

1. *Pilate had a great case presented to him without knowing its character.* It seems tragical, viewed simply on Pilate's side of it, that he should suddenly have had such an issue forced upon him, and yet have been utterly ignorant of its importance. He evidently was soon impressed with the unusual character of the prisoner, but that he was dealing with One who outranked all men and whose life was to transform the world, he never dreamed. He did not know and could not have known. And it is not probable that he ever knew that it was his fate to play an important part in the supreme drama of history. He was at the turning point of the world, and was having to do with things which were to affect in the deepest way the life of the race, but he knew it not.

2. *But Pilate did not need to know the greatness of the case presented to him in order properly to deal with it.* He knew enough to have judged justly. It was not necessary that he should have known that the Son of God stood before his tribunal. It was enough for him to know that the prisoner was a man malignantly persecuted and falsely accused. However humble and obscure, He was entitled to justice and protection from His enemies if He were innocent. A judge who is moved to do justly by a prisoner simply because of the distinguished character of the accused is really an unjust judge. The true judge will do justly, whether the party involved be high or low. It is useless, therefore, to excuse Pilate by saying he would have done otherwise if he had known who Jesus was. He did not need to know that for the determination of his duty.

3. *Any of us any day may have to do with something vastly more important than we understand.* Some apparently very simple decision which we may be called upon to make may be the turning point either for us or some one else. Afterward when we come to see that such was the case, we may say: "If we had only known, we would have done differently." But we did not need to know anything more than what our duty was. The unsuspected greatness of the matter in its results did not affect the problem of duty. A teacher may have a scholar in his class who is to be a great power for good or evil in the world. He seems very commonplace, and the teacher may give him little attention. Later when the man grown to power shows how important it was that the boy should have been rightly guided, the teacher may say: "If I had known what was in the boy, I would have done more for him." But the teacher did not need to know that. Duty simply requires that the best shall be done. Every child is entitled to the teacher's utmost endeavor.

4. *Pilate permitted his conduct to be determined by selfish rather than moral influences.* He was clear concerning his duty. Jesus was innocent. He was entitled to acquittal and discharge and, if necessary, to protection. There was no fault in Him. Seeing that, there was but one proper course open for Pilate. But he temporized and sought to compromise. His first decision was apologetic, and amounted to asking the accusers of Jesus to consent to have Him set at liberty. He proposed, as a concession, that he would chastise Him. There was no justification

for that. Why chastise an innocent man? The Jews saw that the judge was movable. They clamored and stirred up the crowd to roar, and they threatened to accuse the governor at Rome. And so Pilate decided the case not on its merits, but on wholly extraneous grounds. He gave sentence against Jesus not because Jesus was guilty, but because a selfish policy dictated compliance with the demands of the Jews.

Deaconess Doings

— The National Deaconess Conference will meet next year in Chicago.

— A class of five nurses was recently graduated from Bethany Hospital, Kansas City, Kansas.

— The Deaconess Hospital at Great Falls, Mont., cared for 372 patients last year.

— There are nineteen deaconesses in the Methodist Episcopal Church, South.

— The German Deaconess Motherhouse in Cincinnati has lately opened a branch House in St. Paul, with four deaconesses.

— Through a deaconess kindergarten in Cincinnati a class of fifty children has been brought into one of the city's mission Sunday-schools.

— Lissa Antrim is engaged as deaconess preceptress of the Methodist University, Fort Worth, Texas. This is the first instance on record of a deaconess holding such a position.

— The Lutheran deaconess work in Baltimore has grown to such proportions that a new building has become necessary to accommodate the workers.

— The Baby Fold at Normal, Ill., shelters fifteen babies at present, and other applications are constantly being received. This rapidly growing institution already feels the need of larger quarters.

— Each year the primary class of First Church, Kankakee, Ill., sends its birthday pennies to the Deaconess Orphanage at Lake Bluff. The offering this year amounted to \$3.

— The deaconesses in Pueblo, Col., largely have charge of the missionary activities of the city, one of their number devoting her entire time to the work. Her influence among the foreigners is especially noticeable.

— Taking a bit of the outside world to fifty-five shut-ins is a part of the work of one visiting deaconess. She is helped to make her visits each week by the ladies of the church taking her from place to place in their carriages.

— The Wesley Deaconess Order, England, has 138 members, of whom 94 are consecrated deaconesses and 44 are probationers. Twenty-two student probationers are in training at the Deaconess Institute at Ilkley, Yorkshire.

— In the Toronto Deaconess Home the need of a day of rest for the deaconesses is emphasized. In the weekly reports which the superintendent requires of her workers the question regarding this important observance is included. If for several weeks a deaconess has been too hard pressed to observe this duty, she is sent to the rest cottage six miles out of the city for a week at a time.

— "Every morning," says the superintendent of a deaconess hospital, "as soon as family prayers are over, the nurses go to the wards and private rooms to hold service for the patients. Years ago when we began this custom physicians objected, as physicians usually do, but now there is not a single member of our staff that would wish to have the devotional exercises eliminated."

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A WANDERER'S WANDERINGS—II

REV. O. S. BAKETEL, D. D.

On Wednesday this same party of three took an early start for Cleveland, Tenn., to look in upon the opening session of the Holston Conference of the Church South. Bishop Harris was the guest of honor, and was given a most cordial welcome and patient hearing, while he told of the coming union of the Methodisms of Japan. It would have been interesting to preachers in the North to hear the reports of the presiding elders. There were nine of them, and it took about forty-five minutes for the whole list. They were all verbal, and not over five minutes each. The time, however, would be consumed when the preachers reported, for they give the facts usually expected from the presiding elders.

On the train again for Athens, where is the old and first part of the present Grant University. This is now their preparatory school. About two hundred were in attendance and more expected. They have a fine campus and several excellent buildings. The Ritter Home of the Woman's Home Missionary Society is here, a splendid place, presided over by Mrs. Chapman, well known in New England, where she has spoken at many of the camp-meetings. At the great opening service Bishop Harris and the "Wanderer" were the speakers.

Now it is "Westward, ho!" through Memphis, Little Rock, and on to Enid, where that splendid body, the Oklahoma Conference, is in session. Bishop Berry has captured all hearts—and heads, too. They ask his appointment for next year, and, indeed, wish he could be their official head for an entire quadrennium. This will come some day, when we get to the place where we are willing to do the very best thing for our work. The spiritual tide ran high. Bishop Berry said publicly that it was the most spiritual Conference he had yet held. What a magnificent opportunity there is in this country! Enid, a place of 13,000, is only eleven years old. Sixteen years ago, where Oklahoma City now stands, with a population of over 30,000, and all the paraphernalia of a city one hundred years old, there was not a shingle nor a brick. The work in this country is laborious, but it is prosperous. People are gloriously converted, and in sixteen years they have grown from nothing to a Methodist Episcopal membership of over 15,000. This is destined to be the Metropolitan Conference of this part of the country. Sunday was a great day. Rain poured down from early morning till late at night; but the church was packed. The "Wanderer" had to preach in another church, but report says Bishop Berry preached a great sermon—an ideal episcopal sermon, full of the power of the Holy Ghost—and at its close the waves of religious enthusiasm swept the audience. Several came to the altar and gave themselves to God.

Still further toward the West, with Roswell, N. M., as the objective point. What a country

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for distances! From Boston to New York is 231 miles, and six hours are thought a long time; but when the miles reach from 500 to 700, and trains anywhere from two to sixteen hours late, one wonders when the destination will be reached. (Just now, as these lines are being written, the train is eight hours behind, and losing all the time. Instead of getting to Tulsa at 10 P. M., Friday, it cannot be reached before 4 P. M., Saturday.) Down over the Panhandle of Texas and into New Mexico, there seems to be room for the incoming millions.

Roswell, the place of holding the New Mexico English Mission, is a thriving up-to-date town of 6,000. For fifteen years there has been a small town of about 1,200, but the present growth has come within the past five years. Its streets are broad and well graded, with twenty miles of cement sidewalks. The town is lighted with electricity, and a gas plant is just being put in. All the streets in the residential section are lined with fine shade trees. The stores are the equal of those in any Eastern city of 40,000. It is located in the artesian belt, where by boring about 250 feet the water will rise two feet above the surface through an eight-inch pipe; by using a one-inch it has pressure sufficient to carry it to the second story. So their reservoir is 250 feet under ground in place of on some hill near by. About forty miles further south they bore 1,000 feet, and through an eight-inch pipe water will rise eleven feet above the ground.

There is no "wild and woolly West" here. At an altitude of 3,600 feet above the sea, they have a most delightful climate. Nearly every day is clear and bright. This is one of the great fruit-growing regions, especially apples. One great orchard has 600 acres, where one year ago the owner refused \$60,000 for his crop. In the land office in this town, a few years ago, the applicants for homestead claims did not exceed ninety in a year, but in the recent month of September there were 558. When men come here to make homes and money, there is a great opportunity for the church.

Bishop Moore presided over the Mission. His ability and brotherly spirit impressed all the people. This is a small body, but they are doing a grand work. The distances they have to travel are immense. One pastor had two appointments, forty-five miles apart. To come to the Conference and return would cost one pastor \$45. They run an automobile line from Torrence, 110 miles, to Roswell. The fare is \$10, and they make it faster than a railroad train in this country. Along the line there is a half-way house—a tent—where they stop to eat; and beside this there are not more than two houses along the entire distance. They carry the United States mail.

The errand completed, the "Wanderer" turns his face Eastward, to pause at Tulsa for the Indian Territory Mission. Here is Bishop Berry, and a company of heroic men seeking to claim this country for God. Being delayed by a wreck, it was impossible to get to the session in time to speak to the Conference; but a good audience was present for the anniversary at night, which was shared with Dr. Bradford, chancellor of Epworth University, located at Oklahoma City. Then there was the privilege of preaching Sunday morning in the Presbyterian Church, and at night at the closing session of the Conference, after which Bishop Berry read the appointments. This will now be known as the East Oklahoma Mission Conference, they having voted to change their name because soon there will no more be an Indian Territory.

Topeka for the Sunday School Union anniversary (Oct. 24-28), and then East again.

Now, Mr. Editor, if you think this a lengthy epistle, please remember, if all had been written that is dancing on the end of this pencil, it would have needed a special number of ZION'S HERALD.

The Six Best Selling Books During October

At Each Store of Methodist Book Concern

THE following lists will be of interest as indicating the new publications which are demanded by the religious reading public (works of fiction are purposely excepted):

NEW YORK

"Quiet Talks about Jesus." Gordon.
"Fundamentals and their Contrasts." Buckley.
"Workable Plans for Wide-Awake Churches." Reiser.
"The Church and the Social Problem." Plantz.
"The Coming Man." Eldridge.
"Preacher and His Work." Graham.

BOSTON

"Workable Plans for Wide-Awake Churches." Reiser.
"Duty of Imperial Thinking." Watkinson.
"Through Man to God." Gordon.
"Forgotten Secret." Dawson.
"Upward Calling." Darlow.
"Social Message of Modern Pulpit." Brown.

PITTSBURG

"The Coming Man." Eldridge.
"Wesley and His Century." Fitchett.
"Workable Plans for Wide-Awake Churches." Reiser.
"Duty of Imperial Thinking." Watkinson.
"Quiet Talks about Jesus." Gordon.
"Practical Commentary on Epistles, St. Peter." Jowett.

DETROIT

"Quiet Talks about Jesus." Gordon.
"The Coming Man." Eldridge.
"Duty of Imperial Thinking." Watkinson.
"The Church and the Social Problem." Plantz.
"Catching Men." Brushingham.
"Christian Faith." Curtis.

Deaconess Aid Society

The New England Deaconess Aid Society is not faltering in its work. Instead of that, its encouragements are so many, and its helpers so generous, that its work continues to be a progressive one along the various lines it is constantly developing. One of its most helpful monthly meetings was that which took place Tuesday, Nov. 6, at the Committee Room, 36 Bromfield St., Boston, Mrs. F. A. Patterson, the president, in the chair. It was an enthusiastic meeting, in which everybody took part. A number of those present brought sums of money raised on the Cycle of Time cards—a feature of the work that is attaining widespread popularity. The Malden Centre delegates reported two life members. Mrs. R. S. Douglass gave out invitations for the housewarming at the Training School, Thursday, Nov. 15, from 3 to 9 A. M.

Some time ago, Mrs. Eaves made her appeal for linen for the new Hospital. At this meeting she reported that a generous response had been made from many sources.

One of the most welcome bits of news received was through the delegate of the Malden Centre Church, Mrs. Lane, who reported the offer of that society to furnish the single room in the N. E. Deaconess Aid Society ward, at a cost of \$150.

Mrs. S. T. Emery was elected to take charge of the mite-boxes and books, in place of Mrs. H. E. Noble, on account of ill health. She reported a goodly number of "The Ocean Voyage," a story written for the Society by Mrs. Sadie Sargent Calder, of Newtonville, as sold. Mr. T. A. Hildreth spoke a few words of encouragement; and Miss Mary Anna Taggart, superintendent of the Home, referred to the convention recently held at Cincinnati, as well as to the work of the deaconesses in Chicago. She also sang, accompanied with the autoharp. The afternoon fittingly closed with Mizpah. F. W. H.

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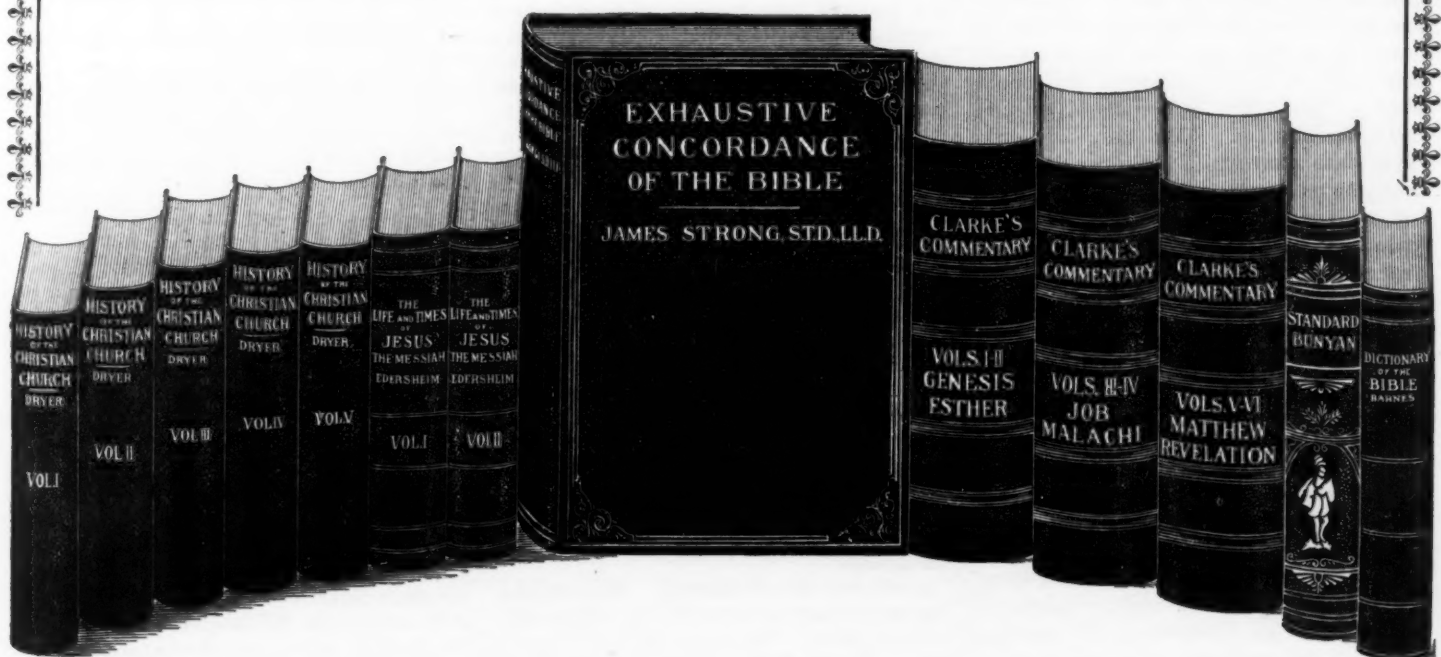
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EPWORTH LEAGUE PAGE

Edited by Rev. George Francis Durgin

YOU ought to join the church because you are born again; if you are not born again, your church membership amounts to nothing. — *Gipsy Smith.*

Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure of both our faith in Christ and our love for man. — *Henry Van Dyke, D. D.*

"At Our Own Door" is a very valuable little book on home missions, chiefly dealing with the West and South, written as a handbook for the young people of the Presbyterian Church, and ought to be read by every member of our mission study classes.

"Will New England remain Christian?" Thus questions Howard B. Grose, in "Aliens or Americans." That is an important question. There are yet some of the old Puritan stock who are conservative, cautious, and close-fisted. Then there are two other lessening streams coming down from Plymouth and Massachusetts Bay: One is rich, indifferent, and unambitious; the other is penniless, wicked, and unambitious. With the three the church has a hard rub. The great opportunity to missionize the host who are coming in is not being improved. There is little real effort and no enthusiasm for evangelizing our new population. The hope of the future lies in the ambition of the foreigner. He wants everything, and will get religion.

Rev. A. E. Legg, second vice-president, has recently attended a series of Epworth League Institutes at Hartford, Waterbury, and New Haven, Conn., under the auspices of the New Haven District of the New York East Conference, and presented the work of World-wide Evangelism. After speaking of the book, "Aliens or Americans," at Waterbury, he was told by one of the workers: "That is just the book I have been looking for to give me facts for my forward work among the foreigners." The book is just alive with interesting facts, and reads like a novel.

The Prayer-meeting — Sunday, Dec. 2

Temptations and How to Meet Them. 1 John 2:15, 16; James 1:13-15; Matt. 4:3-11; 1 Cor. 10:13; Heb. 12:3.

1. *Meaning of Temptation.* The word "tempt" in the Bible commonly signifies an enticement to sin under the inducement of pleasure or profit. There must be the element of attraction, or it cannot be called

a temptation; and the strength of a temptation depends upon the response of desire within the man. Whiskey and strychnine are both poisonous to the drunkard, but the whiskey alone tempts because it only promises the gratification of his appetite. A lighted fuse thrown into a fountain of water does no harm, but in the powder house it causes an explosion. The vision of the kingdoms of this world spread before the mind of Jesus was a temptation because His soul responded in an earnest desire to conquer those kingdoms.

2. *Value of Temptation.* Why are men subjected to solicitations to evil? Temptations are trials of strength. Protection gives innocence, but struggle gives character. We do not seek nursery trees for ship-timber, but rather the monarch of the hillside that has resisted the blasts of many seasons. Strength comes by wrestling. Ruskin declares that the great art epochs have been times of war and upheaval, and he explains this fact by saying that beauty and heroism attained their highest development in the conflict with ugliness, tyranny and crime.

The great nations of today have come to their strength through sacrifice and bloodshed. So is it with the men of iron. In Browning's "Ring and the Book," Caponsacchi, in his attempt to rescue the beautiful Pompilia, is subjected to a strong temptation, which in his purity of heart he manfully resists. And the author puts in his mouth these words:

"Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestaled in triumph?"

Temptations may also serve as landmarks of progress. The nature of one's habitual temptations may be a criterion of his attainments in the higher life. I have seen an expert salesman strike glasses upon a hard counter with surprising force, to prove their quality to the customer. I shall never forget a petition once offered by Prof. Olin A. Curtis, in which he prayed that our temptations might show us our spiritual status, and that our life with God might be such that none of the mean, low, groveling temptations could find any response in our natures. As we climb, temptation is the barometer to show us our altitude.

3. *How to Meet Temptations.* Notwithstanding their value, we are not to enter into temptation needlessly. "Watch and pray lest ye enter into temptation." If a malignant disease is epidemic, the physician and nurse may expose themselves to save life, but not other members of the community. The youth who hangs around the saloon and frequents the low theatre need not expect deliverance in the hour of temptation. He who willfully takes live coals into his bosom will be burned.

But temptations cannot be wholly avoided. All must face them. And how to meet them is the question. Watch against them. Be on your guard, and especially at the susceptible points of your nature. Beware of the first solicitation to your besetting sin. Ask Jesus Christ to stand as sentinel at the gate of the castle, and be sure to pull up the drawbridge.

But we must go deeper than this. Not only watch against outside foes, but pray that the inner response to evil may become weaker and weaker until wholly subdued. "Every man is tempted when he is drawn away of his own lust and enticed." "If any man love the world the love of the Father is not in him." Seek to so love the Father that all false loves will be crowded out. It is said that the glow-worm keeps its enemies at bay by the brightness of its own light. In these days we depend less upon the watchman without to guard our banks and more upon the electric lights within. Jesus said: "The prince of this world cometh and hath nothing in

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E. S. TASKER.

To the Junior Superintendents

DEAR FELLOW-WORKERS: Many letters have come asking me to send the plans of work used in my own Junior League. Before we speak of our plans, may we not each ask ourselves: What is the aim of our Junior League?

Not long ago I heard a pastor say that almost the only hope of his church is in its boys and girls; that many of the older members are indifferent and inactive, but the boys and girls were being trained in Christian activity. With this thought in mind — that we are helping to build the future church — may we not say that our aim is three-fold — to teach the children to know and to love the Bible; to study the origin and methods of our own church organization; but, above everything else, to teach them how to form Christian character. Keeping this purpose ever with us, then all our plans of work will be simply a means to an end.

To accomplish its best work, every Junior League must have an individuality of its own. One superintendent writes that the ages of her children range from four to fourteen, and that she finds it difficult to hold the attention of all at the same time. This is true; for what will interest the small child will be of no interest whatever to the older boy or girl. This fact shows the importance of having different classes under the leadership of assistants.

We have found that this plan in our own League works well. At 4 o'clock on Sunday the entire League meets in the chapel for a brief devotional service. Then the older boys go to another room where they have a special meeting under the wise leadership of an earnest Christian man. The older girls remain in the chapel with the superintendent, while the younger children go to another room, where a young lady, who is herself a graduate of the Junior League, has charge. At the end of the hour all return to the chapel for the closing exercises.

In the study of the Bible the work of the Junior League is to supplement that done in the Sunday-school and the home. It is important

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that our boys and girls should know something of the origin of the Bible, its purpose, the names of the divisions, and the arrangement of books, stories of Bible characters, with memorizing of special chapters and verses, and especially a thorough knowledge of the life of Christ.

If we can make the children understand that God has in His Word special messages for each of His children, that this is a Book different from any other, and that our love for it will grow only as we read and study its words, then this part of our teaching will not be in vain. It is our purpose to teach that "we live to make our own church a power in the land, while we live to love every other church that exalts our Christ." Study the lives of the great men of Methodism, especially that of its founder. Teach the origin and growth of Methodism, and the meaning of the word; become acquainted with its methods of work, and lead the children to take pride in and to feel an individual responsibility in the up-building of this great branch of the church of Christ.

More than the study of the Bible, more than the knowledge of church history, and yet in part the result of both, is the formation of Christian character. It is so important to present this in a common-sense way that will appeal to every thoughtful boy and girl. Children can understand deep truths, and it is a grave mistake to talk with them in a sentimental, babyish way that does more harm than good. It is not hard for them to understand that "whatsoever a man soweth that shall he also reap." I would make very clear the great law of cause and effect. They themselves have it in their power to decide whether they shall become weak men and women with no definite purpose in life, or whether they shall become strong and unselfish — men and women who will become a power for good in the church and in the world.

One thought more, and that is the great need of teaching reverence and perfect obedience. Order is one of the very first requisites of a good Junior League, and without it we would better have, it seems to me, no League at all. How to secure this, every Junior superintendent is her own best judge. The true teacher will be tactful, wise and firm, and will herself go often to the Great Teacher, who, when He wished to leave an abiding lesson with His disciples, took a child and set him in the midst. He has left the same child with us. What shall we do with him?

GERTRUDE A. FULLER.

Salem, Mass.

League Locals

— At Westboro the League alternates the Sunday evening service with the church. The experiment is working to the advantage of both, and is better than two services.

— Park Avenue, Somerville, continues the plan of last year of having the League meeting follow the Sunday evening preaching service, and is having large attendance and enthusiastic meetings. On a recent Sunday evening just 99 persons took part in the "love-feast."

— At Pittsfield, Mr. Charles McKernon, a leading young layman, is giving the League a series of "Four Practical Helpful Talks" on Sunday evenings of November. The topics are: "Personal Influence," "Personal Responsibility," "Personal Equipment," and "Christian Fruit-bearing." Each service has a special soloist. This chapter has just finished the course of study on India, in the mission study class.

— At Saxonville an "At Home" was held for members and friends, Nov. 9. One hundred invitations had been sent out, and nearly all were accepted. The vestry was transformed into a pretty drawing-room with the use of potted plants and the League colors. The feature that gave sociability to the evening was the attachment to each person of a passage of Scripture, and the gift to each of a card on which was to be indicated how many of the passages had been read. A delightful musical

program, some readings, and a chalk-talk by the pastor, Rev. John Bowler, together with a serving of cocoa and wafers, made the evening very enjoyable.

— The League at Woonsocket, R. I., had a most delightful "harvest social" at the home of Earl W. French. A unique program included a shock of corn in the centre of the room, in which were hidden interesting things for the company to find, and a search for autumn leaves which, when found, spelled such words as Epworth League and Harvest Social. The fourth vice-president, Miss Grace Sugden, was assisted by Miss Helen Mae Green. Under the lead of the president, Miss Charlotte E. Joslin, the League is endeavoring to assist in raising money to repair the church edifice.

Methodist Social Union

The November meeting of the Boston Methodist Social Union was held, Monday evening, in Lorimer Hall, President Maxwell presiding. The special guests of the evening were Bishop Bashford and Gipsy Smith, with Mrs. and Miss Smith. A reception was held before the banquet. The special committees appointed to present memorials of Edward H. Dunn and Leroy S. Johnson reported in writing. Their reports were read, accepted, and ordered spread on the records. Mr. Harvey N. Shepard reported for the former committee, Charles R. Magee for the latter.

The eating was interrupted to listen to a greeting from Gipsy Smith, who was obliged to leave early. He expressed his pleasure at being counted among the Methodists, urged a return to class-meetings, and called special attention to the work of converting the world, which he held to be the most vital work of the Methodist Church. He said he belonged to a Methodist Church in Manchester that had not known a Sunday in twenty years without conversions.

Bishop J. W. Bashford, being introduced, said, in part: It is a pleasure to be here, but I miss many faces that I used to know when I was here as a student and a young preacher. There are others whom I recognize and am pleased to greet. My first sermon to the Chinese was preached at Foochow soon after I reached China. I felt a deep impression that I should invite the people forward for prayers. I feared to do it, as I remembered it was ten years before we had a convert in that place. It thus seemed to me foolish; but the conviction became so strong that I gave the invitation, and about three hundred came forward for prayers, and their conversions were so genuine as to leave no doubt. This seemed to me to be a token from the Lord as to my appointment in coming to China; but upon consultation I found it was considered by the missionaries to be expected — that this seemed to be God's time to visit this people. Missionaries say they can baptize great numbers, but doubt whether it should be done without giving them care and training. He told of a village that desired to be baptized as a whole, but there was no one to act as pastor. Even the nearest native preacher had already seventy villages in his circuit, and naturally could not take on this new one. He told of the experience of students in Pekin University, who, although offered five or ten times the salary in business positions, yet offered themselves as native preachers. In one year 125 young men thus offered their services as Christian ministers. This shows the large possibilities among the Chinese. Griffith John is the representative of the English forces in China. He says the set time to favor Zion in China has come. For years he could not even give away the Bible in the presence of others. Since the Boxer uprising they have not given away any Bibles; they have sold more than a million copies a year. When this seed begins to bear fruit, what shall we do? They are already coming. Now it is not necessary to preach sermons telling of the superiority of the Christian religion; we simply invite the people to accept the offer. He told the story of a soldier who was

acting as an escort, and who in three days became a preacher. There is a wonderful interest even in the places where this Gospel has not been preached. The Boxer rebellion taught a great lesson in the taking of Pekin with our small forces, when they had vainly tried to do so in a previous rebellion for fourteen years, at a loss of twenty million men. Then, too, our forbearance and self-restraint had impressed them that these were due to something they had not. The martyrdom of the saints is the seed of the church in China as in other lands. He told of the decree of the governor, Chan Tse Tung, who has ruled that the children in his province shall be taught the New Testament with the book of Confucius. The Dowager Empress has now issued a decree for the teaching of the young people in Western learning. God is not waiting for the missionaries to introduce the Christian religion. The Chinese have this year 15,000 young men abroad to get the Western learning. The Dowager Empress has also issued an imperial exhortation for her people to keep the Christian Sabbath. This is unparalleled. The Japanese are the Frenchmen of the Orient, and the Chinese are the Anglo-Saxons. I am asking for \$300,000 for this work in China. This is ten cents a member in America. There are going to be men. I think I shall have six men from the University. I used to have an ambition to be worthy of the sentiment: "Blessed are the pure in heart, for they shall see God;" but I think there is a greater ambition, which is to be able to say at the close: "Father, I have finished the work which Thou gavest me to do."

The Bromfield Street Church quartet sang twice very acceptably during the evening.

The benediction was pronounced by Dr. W. F. Warren.

Bishop Mallalieu was to have spoken in commemoration of the one hundredth anniversary of the founding of Bromfield Street Church, but he was unable to be present.

The New York Tribune says: "The Madison Square Presbyterian Church is trying the experiment of a Sunday-school with a staff of trained teachers. The teachers were secured from the student body of Teachers' College, Columbia University. They receive a small stipend for their services, and in return agree not only to teach a class regularly and in the light of their best knowledge and experience, but to reserve time for careful preparation of lessons, to meet regularly with the superintendent of the Sunday-school to plan a systematic course of instruction, and to give time to home visits to their pupils."



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Paper sold by the pound; Samples 15 cents.

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Jubilee and Old Home Week at Stoneham

The week between Oct. 28 and Nov. 4 was a memorable one in the history of the fine old church at Stoneham. The jubilee program was a perfect success.

Sunday, Oct. 28, the pastor, Rev. N. B. Fisk, preached a very interesting historical sermon, which was published in full, covering nearly a page of the *Stoneham Independent*. At the evening service Rev. J. W. F. Barnes, chaplain of the State Prison, spoke on the topic, "Fifty Years, Then and Now." He was the first Methodist preacher to hold a regular service in Stoneham. Fifty years ago he addressed a small gathering of the town's pioneer Methodists in the old Town Hall. He was then a student in the Biblical Institute at Concord, N. H. He referred, in his inimitable manner, to the occasion, and spoke of the broadening growth of the church during its first half-century of existence. Solos by Messrs. Glidden and Fisher added enjoyment to the service.

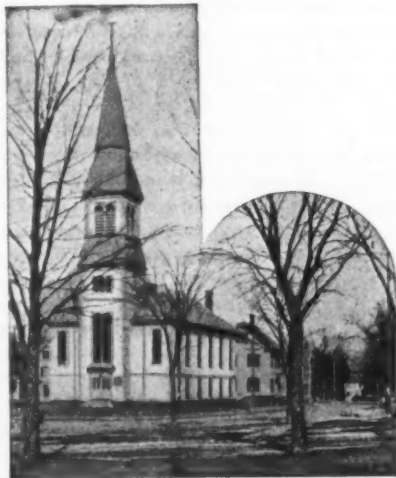
Monday evening was Epworth League night, and there was a large gathering of Leaguers, who enjoyed a delightful and interesting address on the subject of "New Fires on an Old Altar," by Rev. Philip L. Frick, of Chelsea. Special music added much to the enjoyment of the occasion.

The young people had their innings Tuesday, it being Sunday-school night. Superintendent Whitcher presided at the exercises, and the address was delivered by Rev. Elwin Hitchcock, a former pastor, now presiding elder of Manchester District. Rev. J. A. Bowler gave an instructive talk, and a feature was the impersonation of a Sunday-school scholar of the olden time, by a former member, who will be well remembered as Myra Wilson (now mar-

ried). The younger children were given boxes of candy as mementos of the occasion. The school now numbers 260. At its start it had less than 75.

Wednesday, "Old Home Day," was a great day. The ladies had arranged the tables for a turkey dinner for 219 persons. The guests were limited to former members from out of town and resident members over sixty years of age. Notwithstanding the storm, the worst day of the fall, there were 84 at the dinner. After the dinner, public services were held in the auditorium, Dr. M. V. B. Knox presiding. In answer to the pastor's roll-call, addresses were delivered by Revs. Geo. L. Collyer, Elwin Hitchcock, J. H. Pillsbury, J. W. Ward, M. V. B. Knox, Dr. J. H. Mansfield, and N. B. Fisk, and W. N. Gray, a layman. Letters were read from many former pastors. When the roll of the dead pastors was called, Mrs. Andrews, secretary of the jubilee committee, placed for each a white carnation in a vase on the table, and quoted an appropriate passage of Scripture in memory of the beloved dead of the church. Special music was furnished by a large chorus composed of all former choir members who could be present.

All the adult members of the church were invited to the supper in the evening, and over 200 were present. This supper was pronounced by all the best ever given in the church. While the people were still at the tables, the pastor announced that after allowing for all pledges, so far made, there would be needed at least \$200



STONEHAM CHURCH

more to provide for the entire indebtedness. In less than eight minutes, \$254 were subscribed, so that the whole debt of the society was provided for, and the mortgage paid on the following Saturday. During the evening, besides addresses by several clergymen, short speeches were made by Hubbard Copeland, of Woburn, ex-Mayor Lovering, of Medford, Charles A. Owen, F. L. Whittier, and others.

Thursday evening, the church gave a reception, with light refreshments, to the other churches of the town. The pastor welcomed these churches, and addresses of congratulation were made by Rev. B. Alfred Dumm, Ph. D., of the Congregational Church, Rev. Frank A. Starratt of the Baptist Church, Rev. L. H. Merrill of the Evangelical Church, and Rev. J. Herman Whitmore of the Unitarian Church. Rev. M. V. B. Knox spoke at the close of these exercises.

Friday evening, Rev. Frank K. Stratton, D. D., preached a magnificent sermon on "The Dual Nature of Christ," Chaplain J. W. F. Barnes offering the opening prayer.

The closing services of the week were on Sunday, Nov. 4.

Following "Old Home Week," revival services will be held, continuing for two weeks or more. The pastor will be assisted by Revs. M. V. B. Knox, C. W. Blackett, B. L. Jennings, C. W. Blackett, B. L. Jennings, C. H. Stackpole, P. L. Frick, E. L. Mills, and J. R. Chaffee.

Rededication at Island Pond, Vt.

After undergoing extensive repairs and improvements, the edifice occupied as a place of worship by the Methodist Episcopal Church at Island Pond was rededicated, Tuesday, Oct. 23. The most noticeable change in the building is the erection of a tower at one corner, 13 by 12 feet on the ground, and 85 feet in height. The upper part is to be occupied by a town clock, and below this has been hung a 44-inch Blymer bell of excellent tone. The lower part of the building has been entirely remodeled, the entrance now being through the tower. Hardwood floors have been laid, and new paint applied throughout. The bell was raised to its place at about 10 o'clock, in the presence of 400 people. It was rung for the first time by Mr. S. D. Hobson, senior member of the board of stewards. Dinner was served by the ladies of the church to fully 300, grace being said by Rev. Dr. A. L. Cooper. At the postprandial exercises Rev. William Shaw, of Lyndon, acted as toastmaster, and the local Y. M. C. A. quartet furnished music. Mr. S. D. Hobson responded to "Past and Present" with a carefully prepared and very interesting paper, going back to his first visit to the place, then a wilderness, in 1852, just before the railroad came. Special attention was given to changes of a religious character, and the growth of Methodism. Another feature of marked interest was the response to "Gloom and Sunshine," by Mr. G. S. Robinson. The speaker took occasion to recall the services of the successive pastors of the church, declaring that Island Pond had enjoyed the best that Vermont Conference could produce. Mr. G. L. Nichols, Y. M. C. A. secretary, spoke for "Our Allies," and Dr. A. L. Cooper for "Former Pastors." Rev. F. W. Lewis discussed "The Genius of Methodism," and Rev. Thomas Hall, of the Congregational Church, dealt wittily with "Christian Brotherhood." Revs. W. S. Smithers and G. O. Howe also spoke.

The dedication services proper were held in the evening, in charge of the presiding elder, who was assisted by former Pastors Smithers, Cooper, Howe and Shaw, besides others. Rev. W. S. Smithers, of Waterbury, preached the sermon, his text being Prov. 29:18, and it is needless to say that the congregation greatly enjoyed it. No collection was taken, but the financial exhibit by Treasurer A. P. Cobb showed that about \$1,000 had been expended, and that the entire amount had been already paid or provided. Great credit is due the pastor, Rev. C. D. Lance, who has not only performed the regular duties of the pastorate to the satisfaction of everybody, but has also pushed this enterprise with untiring energy and unfailing cheerfulness and courage until this successful outcome was reached.

Semi-Centennial and Reopening at West Baldwin, Me.

During the past spring, summer, and fall West Baldwin has been under siege, though it will not go down in history along with the siege of Port Arthur, Vicksburg and Saragossa. The church edifice was fast falling to ruin, repairs being needed almost everywhere. The siege began last May, and, with some interruptions here and there, has continued until the reopening and anniversary, Oct. 23. West Baldwin, Pigeon Brook and Burnell neighborhoods have been the three principal points of attack, the heaviest firing centering on West Baldwin. The effect of the long-drawn battle must be judged by the results. The roof has been shingled, the steeple, belfry, and church proper painted white with green blinds, new truss beams have been put in to support the roof, and the old chimney has been torn down and a new one built. In the inside are many changes. The old plaster ceiling has been torn off and a new steel ceiling of colonial design put on, and the walls newly papered. The pulpit platform has been extended across the entire church and rounded in the centre, and the pulpit furniture repolished and upholstered.

Beautiful Complexion

Lady of Fifty Looks Like Sixteen

A Nashville lady found a way to beautify her complexion without the use of drugs or face creams.

"Before I began the use of Grape-Nuts," she writes, "I was convinced I could not live long. I was sick all the time; heart trouble, kidneys seriously affected, eyesight bad, sense of smell was gone and hearing very poor."

"My family thought I had dropsy and could not get well, and I only ate Grape-Nuts because I slept better afterwards—did not dream I could be entirely cured, had quit all treatment and given up hope."

"After spending a large sum of money, and being under the best physicians for three years without relief, I commenced eating Grape-Nuts food three times a day, and now I am sound as a dollar, am in perfect health, fifty years old, and my complexion is better than some girls at sixteen."

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"Your Grape-Nuts alone cured me, and I cannot find words to express my thanks to the Postum Co. I have told hundreds of people what cured me. It was simple food that I could digest."

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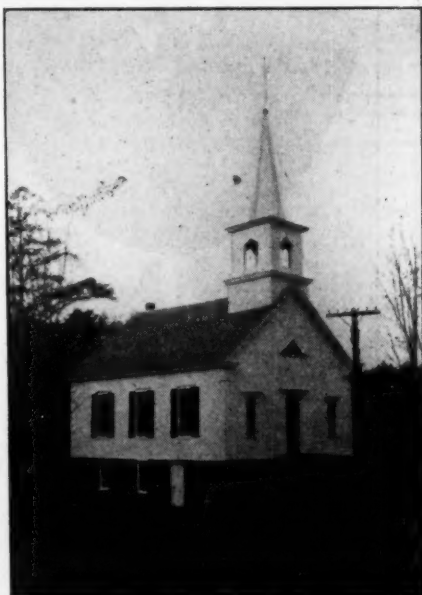
It sometimes amazes persons what damage has been done by improper eating, not knowing any better way. A change to Grape-Nuts soon tells the story. Read the famous book, "The Road to Wellville," in packages.

In place of the old, uncomfortable pews butting directly into the walls on the sides of the building, new seats of modern make, cosy, beautiful in design, and comfortable to the body, have been added at a cost of \$215. Over the pulpit is the real gem of all, a splendid rose memorial window, presented by Mrs. Sarah Richardson in memory of her sister, Mrs. Jane S. Ingalls Dow. This window, of circular form, richly colored, with a dove in the centre, is a splendid ornament to the church. In the rear of the church, the wide, unsightly recess has been closed up in front, with well-finished, double-action doors in the centre, opening into the main room as one enters, and into a neat entry way on leaving. Over these doors is a transom, set in colored glass free of charge by C. H. Farley & Co., Portland, Me., who also made the memorial window. The window casings and finish are of North Carolina pine well stained and finished, while the colored windows help to contribute to the general effect. A fine Bible, the gift of Susan E. Weymouth, adorns the pulpit. In the entry are stairs leading to the vestry, a much more convenient way of entering than formerly, when one must go around to the side. A new furnace, costing \$125, adds attractiveness and comfort, and, placed in the vestry proper as it is, gives a home-like appearance. The vestry has also been papered and made more attractive in general by the ladies. Just beyond the furnace is a fine wood-room, made by the removal of much sand, dirt, and rocks, and the laying of quite a strip of stone-wall, the whole thing being worth \$50 to the church, and yet costing but a trifle, the labor being largely given.

As reported by the auditors, the total money cost is over \$1,100, and if the many days of work given be counted (considerably over 100), the total cost would easily press the \$1,200 mark. Now, how was this large sum raised? While church and community are placed under no slight debt of gratitude to Dr. Noble, who gave \$100 on condition that \$500 be raised, which was done; while a similar debt is owed to Mr. Ozman Adams, president of the Portland Y. M. C. A., who raised a generous sum in the city; while the church deeply appreciates the placing of the memorial window; while the people are profoundly grateful to the many friends in other places, who have so generously remembered them in gifts of money and in other ways, yet they do not forget the hearty manner in which the citizens of the town, as a whole, responded to the call to arms to repair to God's house. From all sides, to the right, left, in front, behind, from north, east, south, west, as in Japan in the late war, came the ready response: "We will do what we can." We venture to say there are few communities that have rallied so generously in a noble cause, and sustained so well the long, wearisome siege. That many a deserving person will not be mentioned in this writing, is hardly to be doubted; that there are some who sacrificed heavily in aiding this work, and whose names may not, and need not, be made known, is also true; and it is without any intention of doing injustice to anybody that a few names are given. While giving due credit to the church

proper for aid and support—and some have given much—the writer would especially mention the names of C. F. Burnell and J. G. Sanborn, by whose efforts, work and suggestions several hundred dollars were raised, and whose counsel and advice have been of more value in the work than can well be told. Others who have aided well in the finishing of the work are Charles Rounds and William Wentworth, and all unite in giving unstinted praise to the pastor, Rev. J. M. Potter, and to Mrs. Potter, for their inspiring work.

With sermons, addresses, music, and social cheer, the semi-centennial and reopening of the church was observed on Tuesday, Oct. 23, the presiding elder, Rev. C. F. Parsons, and a number of former pastors—Rev. G. C. Andrews, of Intervale, N. H., Rev. G. W. Barber, of Bridgton, and Rev. D. F. Nelson, of Conway, N. H.—being



CHURCH AT WEST BALDWIN, ME.

present. At 10.30 a sermon was preached by Rev. C. F. Parsons, presiding elder of Central District, followed by unveiling of the memorial window by Rev. D. F. Nelson, of Conway, N. H. Dinner was served in the vestry by the ladies and a social hour followed. At 2.30 came a symposium: "My Days on the Baldwin and Hiram Circuit," by Revs. G. C. Andrews, G. W. Barber, and D. F. Nelson. A history of the West Baldwin Church was given by J. G. Sanborn, a citizen who first rang the bell fifty years ago, and also rang it at the reopening. In the evening, there was a sermon by Rev. G. C. Andrews, of Intervale, N. H.

W. H. M. S.

The 25th annual meeting of the New England Conference Woman's Home Missionary Society was held in Trinity Church, Worcester, Oct. 30 and 31. At the Tuesday morning session Mrs. C. A. Jacobs presided in the absence of the president, Mrs. E. M. Taylor. The opening devotions were led by Rev. E. B. Patterson. Greetings were extended by Mrs. S. M. Dick, to which response was made by Mrs. J. D. Pickles, of Melrose. Mrs. S. W. Floyd, corresponding secretary, gave an encouraging report in all branches of the work. Mrs. D. H. Morrison reported that the interest and subscriptions to *Woman's Home Missions* and *Children's Home Missions* were up to the standard of last year. Miss Annie F. Stratton, from Headquarters, has distributed 16,075 free leaflets. "Incoming Millions" is the new text-book. The report of the treasurer, Mrs. D. F. Barber, showed total receipts for the year \$8,543.90.

The noontide prayer service was conducted by Rev. S. M. Dick, D. D.

The afternoon session, Mrs. S. W. Floyd presiding, was opened with devotional exercises in charge of Rev. C. O. Ford. Mrs. M. T. Olsen

reported \$390.29 from mite-boxes, and the supply department, through Mrs. C. H. Kennerson, has sent out new clothing to the value of \$513.59, besides 2,454 second-hand articles. She urged the need of sending second-hand garments, which are now reported by number, as this is one great part of our Home Missionary work, and many cannot attend our schools or be properly clothed without this aid. Mrs. G. F. Durgin, secretary of Reading Circles, has in charge the department which is so essential to the growth and success of our loved cause.

Mrs. C. A. Jacobs, chairman of the Medical Mission committee, presented her report. During the year 7,309 patients have attended the morning clinics, and 1,711 the evening clinics; 183 operations have been performed, 139 obstetric cases attended, and 2,525 calls made in the homes. There are four departments at the Hull Street Settlement—Medical, Industrial, Educational and Spiritual—all of which are now, since the withdrawal of the City Missionary Society in June, 1905, supported and forwarded by the W. H. M. S. The Medical Mission had brought us in close contact with many of the families of the district, which has a population of 30,000, mostly foreigners, within a radius of half a mile from our centre.

After a beautifully rendered soprano solo by Mrs. Lynne B. Brooks, Mrs. S. H. Higgins had charge of the young people's hour. Miss Paisley, an evangelist singer, sang sweetly, "The King's Business," and Miss Edith M. Waterman made an enthusiastic appeal to young women to turn aside, as did Moses, and see what God would have them do.

The address of the afternoon was on "Porto Rico, its Needs and its Opportunities," by Rev. L. W. Staples, Ph. D., of Waltham. The field is ripe to the harvest—ours is the responsibility as United States Christians, with compelling emphasis. Our McKinley free school accommodates 110 girls, and the Robinson Orphanage, being erected, will care for 60 girls.

The devotions of the evening session were in charge of Rev. W. H. Dockham. After a vocal duet by Mrs. Lynne B. Brooks and Mrs. Minnie A. Hildreth, Mrs. Jacobs introduced Miss Alice M. Guernsey, national secretary for Home Guards and Mothers' Jewels, who gave an address on "Does it Pay?" Taking us to the schools of the Southland, Porto Rico, San Francisco, Hawaii, and Unalaska, she showed that it does pay.

Following a contralto solo by Mrs. M. A. Hildreth, an address was given by Prof. S. L. Beiler, of Boston University, on "The Future American." Dr. Beiler is in close sympathy with the work of the W. H. M. S. The session closed with "America," and the benediction pronounced by Dr. Beiler.

Mrs. O. H. Durrell, vice-president, presided at the Wednesday sessions. Devotions were led by Rev. G. H. Cheney. There were full and encouraging reports from the districts. Mrs. J. M. Leonard, secretary of Systematic Benevolence, urges that the subject be presented at one district meeting on all the districts each year. Mrs. C. A. Jacobs gave a comprehensive and enthusiastic report of the annual meeting of the General Board of Managers at Lincoln, Neb. The invitation extended to hold the next annual meeting in Boston was accepted. The report of the nominating committee was presented by Mrs. Perkins, chairman. In accordance with the suggestion of Miss Guernsey it was voted that the Home Guards and Mothers' Jewels be placed under the same secretary. Last year's officers were re-elected. The benediction was pronounced by Dr. Galbraith.

Rev. F. H. Wheeler conducted the devotions of the afternoon session. Temperance was ably espoused by the secretary, Mrs. F. T. Pomeroy. Miss Juliette Smith gave an address on "Our Homes and Schools," with a short, interesting account of each one, culminating in a description of the work and opportunities in Unalaska. Miss Perry reported increased activity in the Immigrant Home, and Mrs. Clark told of the branch work established at 23 Wapping Street, Charles-

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town, near the Navy Yard entrance, and asked for donations of money, sheets and pillow slips, baby-garments, second-hand clothing, and gifts for the two Christmas trees, for Immigrant Home and Detention Quarters. A unique report for the Mothers' Jewels was given by the secretary, Mrs. Perkins. Mrs. Ira Parker presented resolutions of appreciation for the abundant hospitality of Trinity Church. A solo by Mr. F. R. H. Stetson was greatly enjoyed. Mrs. A. W. Baird conducted the closing exercises, the communion service being administered by Presiding Elder Galbraith.

MRS. D. W. REID, Rec. Sec.

N. E. Chinese Workers' Union

The third annual convention of the New England Chinese Workers' Union was held in the First Baptist Church, Lowell, Mass., Oct. 25-26. Three-minute reports were given from the Sunday-schools of the union. Several interesting addresses were listened to from Rev. Geo. A. Tewksbury, of Concord, who spoke on the "Problem and the Promise;" Rev. S. M. Dick, Ph. D., of Worcester, whose subject was, "Our Duty to the Chinese among Us;" and Dr. Geo. H. Roberts, of Kalgan, China, who brought "Glad Tidings from China." Papers from Dr. J. C. Thompson, of Montreal, and Dr. C. R. Hager, of Hong Kong, were read by Miss Harriette Carter, of Boston, and Miss H. I. Alexander, of Marlboro. "The New Problem of a New China" was most eloquently presented by Mr. Yung-liang Hwang, a Chinese student.

Miss Harriette Carter, chairman of the committee on resolutions, presented the following:

"Inasmuch as those who have labored among the Chinese, both in China and America, have found them quite our equals in all that calls for respect and esteem, sedate in conduct, most industrious and patient, persevering, sober, tremendously in earnest. They are generous, large contributors, sustaining their own enterprises. Their faith, zeal, sincerity and true Christian character can be placed alongside that of any other nation.

"Therefore the New England Chinese Sunday-school Workers' Union in convention at Lowell, Mass., Oct. 25-26, 1906, would urge upon the President of the United States, Theodore Roosevelt, who believes in 'a square deal' and giving every man a chance, to use his influence in every way to give to the Chinese an equal chance with other nations.

"The Chinese will never be content with provisions excluding any class of their countrymen, simply because they are Chinese. They could, with self-respect, approve the most drastic measures if they applied to all immigrants alike. To single out the Chinese and prohibit laborers of that race from coming to this country, can never be otherwise than offensive. The humiliating treatment meted out to the Chinese alone of all nations by the United States should be annulled. It becomes us (Americans) who pride ourselves on our institutions, to present to the world a little better spectacle in our treatment of the Chinese.

"Therefore the New England Chinese Sunday-school Workers' Union, assembled in convention at Lowell, Mass., forward this petition to the President and to the Congress of these United States, urging that righteous treatment may be extended to the Chinese on the same basis as to any other nation."

L. W. M.

★ Pash-ey FOR THE NERVES

If we could personally place in your hands a package of Pash-ey, and you should faithfully take the tablets it contains, we would not need to use arguments or furnish evidence of its merit in treating nervous disorders.

Dr. James G. Burr has used it in his practice six years and his statement is wonderful. This we will send you with other information on application. Pash-ey tablets by mail per box One Dollar.

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Reopening at Broadway Church, Somerville

THE renovations in this church are finished, and the improvements are very great. The location has been changed, the church now fronting on Broadway. Twelve feet have been added to the front, and a colonial tower built. The capacity of the auditorium has been increased by 150. Both audience-room and vestry have been beautifully frescoed. New cushions in the pews, the organ renovated, new hymnals and pulpit Bible, and the Ten Commandments on the front panels, make the auditorium very attractive. The cost of all this work has been about \$7,000, of which \$5,500 has been raised. The reopening occurred Oct. 21. A crowded house enjoyed the preaching of Dr. C. F. Rice, presiding elder of Cambridge District, in the morning, and of Dr. L. B. Bates in the evening. During the day \$2,500 were raised. The pastor, Rev. B. L. Jennings, is having a very happy opening of his pastorate.

Maine W. H. M. S.

Will the W. H. M. S. auxiliaries of the Maine Conference please not fail to keep in mind the Rummage Sale, which is being planned for the first week of December by the superintendent of the Deaconess Home in Portland, with her helpers? Men's clothing, also children's clothing and women's dress skirts, are particularly useful. Dishes, bedding and furniture, are also solicited. Many of these poor people are eager for anything that will brighten their bare homes, such as pictures or ornaments.

If our friends have such things which have ceased to be useful to them, will they not remember the Master said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me?" If the senders are careful to notify Mrs. Arthur T. Craig, Westbrook, Maine, informing her over

what road or roads the barrel or boxes will be shipped, she will see that they come (generally) without freight charges.

(Mrs.) HELEN A. LADD.

To Southern Tourists

As so many of our church people visit the South, especially Florida, during the winter season, a special invitation is extended to all those passing through the city of Jacksonville, Fla., to visit Cookman Institute, located in that city. This school is the oldest and largest school for the colored people in this part of the South, under the management of the Freedmen's Aid Society. Northern visitors who are interested will be made welcome by the president, Rev. Dr. J. T. Docking, and they can personally see the real life of the negro and the progress the race is making.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

Norwich, Trinity Church. — Oct. 14 was observed as Rally Day in the Sunday-school; 306 persons were present. Two of the hymns, "Nature's Invitation to Duty," and "The Resolution," were written especially for this occasion by Mrs. Kaufman, the pastor's wife. The roll-call and report of classes were full of interest with their ready replies. Excellent addresses were made by Mr. Frank H. Merrill on "Our Boys," Mrs. Gertrude H. Lippitt on "Two Links between Sunday-school and Home," Mr. Justin Holden on "Our Girls and the Adult in Sunday-school," and Mr. J. C. McPherson on "Our Young Men." Addresses were also made by the pastor, Rev. Dr. M. S. Kaufman, and by Mr. Costello Lippitt, the superintendent of the school, who for many years has held this important office. The services were very interesting and instructive. Nov. 4 was a good day in the work of the church. In the morning service 2 were received into the church by certificate, 6 into full membership from probation, and 6 on probation. Of those received seven were men, two of them being fathers of families. Mr. C. Leslie Hopkins has recently presented the church with an elegant communion service with individual cups in memory of his father. It was a noble gift, and is greatly appreciated by the people of Trinity Church.

Personal. — Dr. J. I. Bartholomew, presiding elder of this district, is actively and successfully engaging in evangelistic work with those churches where his services are most needed. He is working hard to make this sixth and last year on the district the best of all in soul-saving results.

Manchester. — The pastor, Rev. W. F. Taylor, took his vacation a little later than usual this year. Taking his oldest son with him, he left home, Aug. 20, for New Brunswick, where he spent between three and four weeks with an older brother and acquaintances of earlier years. While in St. John he had the privilege of attending the financial district meeting of St. John District. At this meeting the pastors of the district look after the interests of the Conference claimants and foreign missions, choosing a committee for each charge and circuit. The evangelistic spirit dominated the entire meeting. On both evenings of the session there was an open-air service of song, prayer, and addresses, following which evangelistic services were conducted in the church. Instead of a sermon three addresses were given on gospel subjects, followed by prayers and testimonies. In these services the old Wesleyan spirit and power were quite in evidence. Sinners were most earnestly exhorted to flee from the wrath to come. At this district meeting Mr. Taylor had the pleasure of meeting Rev. Mr. Spargo, from whom he received his license as a local preacher, and under whom he served in circuit work seventeen years ago. At Fredericton, a beautiful city on the west bank of the St. John River, he saw the Provincial Parliament buildings, of which the people are justly proud, and visited the Provincial Normal School, where he graduated in 1886. This trip was of much profit to the pastor every way.

On the first Sunday in July he received 2 into the church on probation, and 2 into full membership. On the first Sunday in October he received 6 by certificate and 2 on probation. Oct. 14 was observed as Rally Day in the Sunday-school. It was considered one of the most successful for many years. The attendance was very large, the services were full of interest, and the collection a good one. The average attendance for the year was considerably better than for the preceding year. Oct. 21 was Old Folks' Day. Teams were sent out to bring aged and feeble persons to the church. The weather

was stormy, but the attendance was excellent. The pastor's subject was, "The Heavenly Country." Bouquets were distributed to the older persons present, and were sent, also, to those who could not come. The day was much enjoyed by the audience, and was a decided success.

X. Y. Z.

New Bedford District

Edgartown. — At the recent quarterly conference the church was presented with an individual communion service by the ladies of the Calendar coterie.

Taunton, Central. — Because of illness Rev. W. A. Luce, the pastor, was unable to conduct the services on the second Sunday in November. He is now quite seriously ill with what is feared will prove to be typhoid fever.

Taunton, Tremont St. — Rev. J. W. Annas, of North Attleboro, preached here, Nov. 11, in exchange with the pastor, Rev. J. E. Hawkins.

Taunton. — The Taunton Methodist Social Union had a profitable and pleasant session at the Central Church on the evening of Nov. 12. A turkey supper was served by the ladies. Mrs. Arthur Rawsliffe, accompanied by Miss Bessie Scudder, sang two solos, George W. Barrows gave the Outlook, and Prof. C. W. Rishell, of Boston University, gave the address, "The Time I Met the German Emperor."

C. H. S.

Providence District

Providence, Cranston St. — The work opens well for the fall and winter. Oct. 14 was observed as Rally Day. A good program was carried out in the Sunday-school, interesting features of which were roll call of all names connected with the school during the past year, remarks by former superintendents, report of past year's work by the superintendent, and an address by Rev. E. F. Studley, also violin solo by Mr. W. E. Smith, and a selection by the church quartet — Mrs. O. J. Williams, Mrs. M. B. Harden, Mr. W. E. Maine, Mr. Louis Briggs. On Oct. 17 the third annual banquet of the Men's Club was held in the social room of the church. Every seat was taken. Rev. C. M. Melden, Ph. D., and Presiding Elder and Mrs. Coultas were present. Addresses were made by Drs. Melden and Coultas, and Mr. Collier, of Washington Park Church, Mr. Hope, of Broadway Church, and Chief of Police F. A. Matthews, of the club, also spoke. Music was furnished by the male quartet and by Mr. W. E. Smith, violinist. The services for the Sunday evenings during the summer were held at 5 o'clock. At this hour the congregation has had the pleasure of hearing sermons by Revs. G. M. Hamlen, D. D., E. J. Curry, L. M. Flocken, E. F. Studley and Fay R. Hunt. The church has just been treated to a double coat of paint on the exterior, changing the color from

a dull brown to a stone-green. The bill is paid. It is a great improvement. Taken with the recent improvements in the interior, the church is now completely renewed. Since last report the pastor, Rev. W. F. Geisler, has received 2 on probation, 4 into full membership, and 4 by certificate. Rev. J. W. Bowdish, beloved member of the church and quarterly conference for the past quarter century, passed away in June — an incalculable loss to the church.

Attleboro. — Recently the W. F. M. S. held its annual meeting in the church parlors. A large number was present, and the election of officers took place as follows: Miss Margaret Eckley, president; Mrs. Fred W. Lincoln, vice-president; Mrs. Albert Harris, treasurer; Miss Elvira L. Morrison, recording secretary; Mrs. C. Sidney Smith, corresponding secretary; Miss Leah L. Blake, mite-box secretary. Programs showing the work for the ensuing year were distributed. Various members of the society will have charge of the different parts of the study. The mite-boxes showed double the amount collected last year. All reports were of a gratifying nature, and only one cloud hung over the society. This was caused by the fact that Mrs. J. O. Randall ended her term of service as president preparatory to going to New York, where her husband, Rev. J. O. Randall, is engaged in the work of field agent of the Evangelistic Commission. Much sorrow is felt at their departure. Before the meeting closed, the secretary, in behalf of the society, presented Mrs. Randall with a certificate of life membership in the Woman's Foreign Missionary Society. Although much surprised, Mrs. Randall expressed her appreciation in a few well-chosen words, closing her remarks with the statement that her church and missionary society membership would still remain in Attleboro — an announcement that was greeted with prolonged

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is the name you want to remember when in need of Seasoning to delicately flavor Dressings for Poultry, Game, Meats, Fish, Oyster Patties, Escallops, etc.

MEAT SOUFFLE. — Melt 1 tablespoon butter. Add 1 tablespoon flour. Pour on, stirring constantly, 1 cup scalded milk. Add 1/2 cup soft stale bread crumbs. Cook two minutes. Add 1/2 cup chopped cooked chicken, turkey, or duck, 1/4 teaspoon Bell's Seasoning, 1/4 teaspoon salt. Add well-beaten yolks 2 eggs. Cut and fold in the stiffly beaten whites. Bake in buttered pudding-dish in slow oven thirty-five minutes. Serve with or without white sauce.

applause. An informal reception closed the meeting.

Epworth League Convention.—About one hundred delegates registered at East Weymouth for the Epworth League District Convention. The program was especially well constructed for practical results, although the department conferences were missed by many. The keynote of the program was struck by Rev. Julian S. Wadsworth, pastor of Central Church, Brockton, in the first address, on "The Secret of Soul-Winning." The following officers were elected for the ensuing year: President, John Congdon, Providence; vice-presidents, Rev. E. J. Curry, Hills Grove, R. I., Miss C. S. Taylor, Attleboro, Mass., Miss L. M. Clark, South Weymouth, Mass., Miss Mae Stenhouse, Newport, R. I.; recording secretary, Miss C. M. Pratt, Brockton, Mass.; corresponding secretary, Myron Ford, East Weymouth, Mass.; treasurer, William Hastie, Providence, R. I.; Junior League superintendent, Miss Elizabeth Kaull, Newport, R. I. A presentation of the need of workers in the deaconess lines of service was made by Miss Blanche Baker, superintendent of the Providence Home.

The department of World Evangelism had the right of way in the afternoon. Miss Hattie M. Hughes, of Pawtucket, reported the outline of work at Silver Bay, with personal impressions, and Miss Charlotte S. Taylor gave a similar report of the Narragansett Assembly. These reports were of great interest, but not less so was the paper by Mrs. Philip Manfré, of Providence, on "Foreign Missionary Work at Home," dealing specifically with the Italian work at Providence. The afternoon session also included an address by Rev. G. F. Durgin, general secretary of the First General Conference District. The "Meaning of Life" was the theme of the speaker, who showed that the great desires of mankind are five—character, fraternity, wisdom, dominion, and immortality.

The address of the evening was made by Rev. L. J. Birney, of Newton Centre, Mass., on "The Leaguer's Shadow." This "shadow" is the inseparable influence of the life, conscious or unconscious. The speaker showed that the unconscious influence of a person's life is by far more potent than the conscious. In the most earnest and eloquent manner, but without rhetorical superfluity, the message was applied to each hearer in a most personal and helpful way.

The organist of the church gave valuable assistance to the sessions of the convention, and in the afternoon Miss Orr, of the East Weymouth Church choir, sang a solo very effectively. The full choir was present at the evening session and rendered an anthem. The banquet, at which Dr. Coultas acted as toastmaster, was a pronounced success, and the George C. King Chapter of East Weymouth Church is entitled to great credit for the manner in which the convention was entertained. KARL.

EAST MAINE CONFERENCE

Bucksport District

Orland.—The October meeting of the Bucksport District (Western Division) Ministerial Association was held in Orland, Oct. 7-9. A goodly number of preachers were present, and the meeting was pronounced by all one of the most helpful and inspiring yet held. The opening sermon was preached Monday evening by Rev. Harry Hill, of Searsport, from John 16:7. It was a strong sermon, logical, spiritual and convincing. Tuesday morning, after devotional exercises and business, the literary program was taken up. The general topic was, "Aggressive Evangelism on Bucksport District." The first paper was by Rev. A. E. Luce, of Castine, on "How to Secure the Active Co-operation of our Church Members in Soul-winning Work." The paper was full of helpful suggestions, and an interesting and spiritual discussion followed. Rev. C. H. Bryant, of Penobscot, presented the topic, "Pastoral Visiting as an Evangelistic Opportunity." This sub-

ject was carefully discussed. Rev. A. B. Carter presented, in a clear, concise way, the question, "How to Reach the Unsaved Constituency who Do Not Attend Church." In the afternoon Rev. A. B. Carter, of West Tremont, preached an earnest Gospel sermon, from Psa. 119:11. At the suggestion of the presiding elder, the Association united with Rev. A. E. Luce and Rev. J. W. Price in prayer to God that the Divine blessing, strength and comfort might be imparted to our brother, Rev. E. A. Carter, and family, recently afflicted by the loss of his son, Wesley. Revs. A. B. and E. A. Carter are brothers. The first paper of the afternoon was presented by Rev. F. V. Stanley, of Orrington, on "Our Need of Spiritual Power." It was a clear-cut, scholarly, and spiritual presentation of a great need. After the reading of the paper, instead of discussing it, all the preachers, together with some laymen, came to the altar, and earnest prayers were offered for a fresh baptism of spiritual power. Rev. J. W. Price read a paper on "The Revival which Bucksport District Needs." It was an interesting presentation of vital truths touching the needs of pastors and churches. On Tuesday evening Rev. W. A. Luce, of Winterport, preached an excellent sermon from John 27:22. At this service resolutions of appreciation for the cordial welcome and splendid entertainment given the Association by the pastor, Rev. John Palmer, and his people were unanimously adopted. Upon invitation of Rev. D. M. Angell the next meeting of the Association will be held at Eddington. The Association closed with the feeling that real blessing and great profit had resulted.

Franklin.—The autumnal meeting of the Eastern Division of the Bucksport Ministerial Association was held at Franklin, Oct. 29-30. The Association was a success in every particular—numbers, interest and helpfulness. "The best meeting ever attended," said the men. Monday afternoon, after a devotional service and business session, the literary program was taken up by Rev. C. E. Bromley, of Lubec, reading a review of "Augustine's Confessions." The paper was well written, a studious production, and led the brethren to deep thoughts on real devotional living. The discussion was opened by Rev. B. F. Gott, in a carefully-prepared paper. In the evening Rev. S. M. Bowles, of Columbia Falls, preached an excellent sermon, and Rev. E. W. Kenyon, an evangelist present, followed with an appeal of power. The exercises opened Tuesday morning with an address on "The Holy Spirit," by Rev. E. W. Kenyon. Rev. John Tinling, of Milltown, opened this discussion with a paper of more than ordinary interest. Rev. W. L. Bradeen, of Alexander, presented an essay on "The Sunday-school as a Spiritual Force," and Rev. Harry Lee followed, on "The Best Methods of Bible Study." These papers were followed by a discussion full of profit. The afternoon session opened with an address by Mrs. J. P. Simonton, wife of our minister at Ellsworth, on "The Sunday-school as Touching Child Life." Rev. N. F. Atwood, of Cutler, read a helpful paper on "How to Make our Young People Effective Workers." Rev. S. M. Bowles opened the discussion. In the evening Rev. John Tinling preached a sermon of great beauty and power to a crowded house. Among those present from outside the Eastern division who participated in the discussions were Revs. J. P. Simonton, N. R. Pearson, W. A. Hanscom, A. W. Lorimer, of the Baptist Church of Franklin, and E. W. Kenyon, an evangelist laboring at Franklin. Nearly all the members of the Association were present. The hospitality of Rev. Harry Lee and the people of Franklin was marked. One feature of interest was the supper served by the ladies in the vestry to the visiting ministers and their friends. Both Associations voted to omit a midwinter meeting in order that the brethren of Bucksport District may attend the winter meeting of the East Maine Conference Methodist Episcopal Ministers' Union, to be held in Bangor or vicinity.

Prospect Harbor.—Miss Mary F. Macomber

has done a great work here. Every department of church life is on the up-grade. Rev. N. R. Pearson, of Sullivan, recently baptized 3 of the converts, and received 5 into full membership and 1 on probation. Quite a sum has been paid on the church debt, and the building painted. Miss Macomber is dearly loved by the people.

Searsport.—The work is going on successfully. Rev. Harry Hill is highly appreciated by the church and community. Plans are being made along the line of repairs on the church building; but more of this later. The Epworth League has recently bought a stove for the parsonage. Searsport is the banner charge in meeting the district expenses in full for the Conference year. The presiding elder returns thanks.

Calais, Knight Memorial.—Rev. G. E. Edgett continues to preach sermons of great strength to this people. The evening preceding the State election he preached a sermon of no uncertain sound on the absorbing moral issue of our attitude towards the fifth amendment. The Sunday-school has been reorganized, and the members sent forth to secure an increase of 75 scholars this fall. Mr. W. L. Cobb is proving a workman who needeth not to be ashamed as the superintendent of this school. We enjoyed our visit at the Brook. Here we found a fine company of earnest workers.

Calais, First Church.—Rev. John Tinling looks hale and hearty after his trip to Old England. He says he enjoyed the visit immensely. We found him engaged in revival work, and gave an exposition of the 23d Psalm to encourage the workers. Now that the winter is coming on, let us listen to every call for service. Read our "Bishops' Appeal" concerning the last three days of December, and plan for personal preparation for a sweeping work of grace on every charge.

Pembroke.—We reach here in time to enjoy a supper served by Mrs. C. E. Petersen to the people of Pembroke, to help buy a stove for the parsonage. We preach at the Iron Works and hold the quarterly conference. This is an almost daily experience. The ladies of this parish de-

COFFEE IMPORTERS

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There has been much discussion as to Coffee and Postum lately, so much, in fact, that some of the coffee importers and roasters have taken to type to promote the sale of their wares and check, if possible, the rapid growth of the use of Postum Food coffee.

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"There's a reason" for Postum.

serve credit for their financial help. Mr. S. P. Buckman is a local preacher who honors his office. He does the work committed to him willingly and successfully.

North Perry.—Ground is broken for a Methodist Episcopal chapel here. Rev. B. F. Gott and the people are very anxious to see the cause of Christ prosper, and are willing to sacrifice to this end. This enterprise needs the help of outsiders.

East Machias.—Rev. E. A. Carter and family are deeply impressed with the sympathy of their brethren in their sorrow—the death of their son, Wesley. The principal of Washington Academy at Machias writes that this young man's influence in his school was of the purest and most elevating character, that he was as clean a young man as he had ever known. We believe the children of our ministers are as good and true as any children that live. God bless the children of our parsonage homes! Our visit at Jacksonville parsonage, Chase's Mills and Connecticut Mills, and entertainment at the home of Mr. Hall, make life full of the worth of living.

Machias.—Rev. E. V. Allen has accepted an invitation to serve this charge until Conference time. After delivering a lecture on "Tennyson's Religion," and holding a brief business meeting, we enjoy a good night's rest at the home of Mr. and Mrs. G. H. Kenniston, and then continue our journey.

Harrington.—Rev. M. S. Preble keeps persistently at the arduous duties of this large charge. A less courageous man would seek rest. We hope his health will be better during the winter months. Mr. and Mrs. Preble are alone just now, as all their children are away—married, at work, or at school.

Columbia Falls Circuit.—The quarterly conference is held at Addison this time. We are entertained by Mr. and Mrs. V. C. Plummer. Mr. Plummer takes us out to the Addison mineral spring, and we drink to our heart's content of this health-giving water. Mr. Plummer is president of the company that controls the sale of this mineral water. Rev. M. S. Bowles is liked by the people on this entire circuit. It takes a man with physical strength and great spiritual zeal to keep, persistently, day after day, at work on such a circuit as this. Recently 8 have been received into full membership. A new stove has been put into the parsonage to cheer the heart of Mrs. Bowles. The Young People's Dramatic Club of the Falls have given \$33 to ventilate the church; \$50 has been paid on the debt.

Sullivan.—The weather has been delightful up to this time. We reach Sullivan just in time to be nicely housed, for we are stormed and snowed in. Think of it, snowed in the first day of November! What's coming later? Rev. N. R. Pearson and the good wife, however, keep us warm and comfortable and busy. We make up our correspondence and write for the HERALD, and attend to business over the 'phone. Mr. Pearson has purchased a new parsonage, and the people have paid all but about \$175 on the same. This amount, however, will soon be paid. The house cost \$1,000—a nice, neat, little parsonage, good enough for any of us. Three have been baptized since last quarter. The prospects at Sorrento are very encouraging indeed. The people are asking already why they cannot have a minister of their own. Notwithstanding that the storm cancels a lecture, two sermons, a quarterly conference and a house-warming, we are agreeably surprised to find the district expenses paid for the full Conference year, making this the second charge to do it.

Ellsworth.—Rev. J. P. Simonton and his bride were extended a most hearty and cordial reception by the church and parish. Mrs. Simonton was Mrs. Henrietta Ames Hallowell, of Calais, a woman highly esteemed, a prominent and efficient church and Sunday-school worker. The reception was arranged by Mrs. Florence Blais-



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THE Rayo Lamp is the safest and best all-round household lamp. Made of brass throughout and nickel-plated. Equipped with latest improved burner. Every lamp warranted. An ornament to any room whether library, dining-room, parlor or bedroom. Write to nearest agency if not at your dealer's.

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dell and Mrs. Mary Card. A large number of people, including the pastors of the other churches of the city, extended congratulations. Mr. and Mrs. Simonton were assisted in receiving by High Sheriff Mayo and wife. During the evening Mr. Mayo, in behalf of the society, presented the pastor and his bride a handsome china cabinet. Remarks were made by Rev. P. A. A. Killam of the Baptist Church. Miss Eva Mayo was soloist. Refreshments were served and a most enjoyable evening passed. The pastor and people of Methodism have been working hard to secure a new church. It is expected the dedication will take place before Conference. Mr. Simonton is popular throughout a large territory, as is manifest by the numerous calls he receives to officiate at weddings and funerals. We are always nicely entertained at the home of Mr. and Mrs. Simonton. H. B. H.

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont.—Most favorable reports come to us concerning the work of this church. The pastor, Rev. C. C. Garland, must be a very happy, though busy, man. The camp meeting at the Junction was to him no vacation season, though his church was closed two weeks on account of it. Mr. Garland is a live man, and is always at the front when there is a battle for the kingdom. The Congregational, Baptist and Methodist churches united for a revival campaign, conducted by Messrs. Gale and Hatch. The ingathering was blessed; more than 100 decisions were made for Christ. Nearly one-half of that number have expressed their preference for the Methodist Episcopal Church. Class-leaders report the largest attendance for years. The prayer-meetings have the revival fire, and the

good work goes steadily on. There is a healthy increase in the attendance of the Sunday-school. Sept. 23 was observed as Rally Day. A special program was presented, consisting of singing by the Kindergarten Chorus, remarks by the heads of departments, three ex-superintendents, and the pastor. A dozen volumes for the aid of teachers have been added to the library. A religious census has been taken of the town. Sixty new comers and strangers were found, who gave their names for the Methodist Episcopal Church. The town has been divided into five districts, and a committee appointed by the pastor for each section to bring every non-churchgoer, if possible, under the influence of the Gospel. Seven of the older members of the church have passed away since Conference. At the second quarterly conference the treasurer's report showed the finances to be in excellent condition. The Epworth League is planning for a busy fall and winter.

Manchester, St. Paul's.—Early in October this society gave its annual supper, which marks the opening of the fall campaign for aggressive work. All the Methodist clergy and their wives of the city were invited. The large vestry and parlors were tastefully decorated. The tables occupied all the available space. A sumptuous and appetizing banquet was served by the young people of the church in a manner befitting a first-class hotel. An orchestra enlivened the occasion with well-selected music. Prayer was offered by Presiding Elder Hitchcock. A brief address with fitting and apt suggestions was made by O. D. Knox, Esq., president of the occasion. Rev. H. D. Deetz was then introduced as the speaker of the evening. His subject, "Operative Faith," was ably discussed, so that all hearts were fired for aggressive work in the Master's kingdom. Pastor Blake spoke of the

equipment of the church, and outlined their plans for work in the interests of the city. Mr. Blake recently gave an address before the Epworth Leagues of Springfield, Mass., lectured on "Building a Nation" at a preachers' meeting at the Weirs, and was one of the principal speakers at the Cheshire County Sunday-school convention. He is chairman of the committee of the preachers' meeting of the city to carry on a no-license campaign before our annual election. At a union meeting, Sunday evening, Oct. 7, in Dr. Chalmers' church, he delivered a very able address, giving his reasons why our business men should vote "No" on the matter of license.

Manchester, First Church.—Rev. Millard L. Robinson, pastor of this church, was united in marriage with Miss Marion L. Bean, of Concord, by President Huntington of Boston University, at the home of the bride's parents, Oct. 6. The wedding was a delightful occasion. Among the invited guests were the classmates of the bride and groom from the University. After the reception, the happy couple departed for a two weeks' outing on the shore of Lake Winnepeaukee. They are now domiciled in their new home in East Manchester. Monday evening, Oct. 22, a reception was given them in the church by the members of the society. A larger gathering was never seen in the history of Methodism in this part of the city. After a formal introduction of the guests, Rev. Irad Taggart, in behalf of the society and other friends, gave words of hearty greeting, and presented Mr. and Mrs. Robinson several gifts, beautiful and useful. Mr. Robinson feelingly responded for himself and wife, assuring them that they had already won their hearts, and that they were theirs for service. There were elaborate decorations, fine music and refreshments. No church in the Conference has a better field and outlook for service. May pastor and people realize to the uttermost the possibilities of the situation!

Canaan Street and Canaan.—Miss Mary V. Granger, deaconess for Manchester District, has occupied the pulpits of these two churches since Conference in April up to the first of October, and also attended to the pastoral duties. Her services were greatly appreciated, and she most deservedly won a warm place in many hearts. The appointed pastor, Rev. W. A. Mayo, is now taking up his regular work after an illness of many months. His people and many other friends in the Conference and New England, rejoice with our brother in his recovery. May the Lord give to him many years of service in which he so delights!

EMERSON.

NEW ENGLAND CONFERENCE

Boston District

Westboro.—Through the generosity of friends and their own efforts and self-denials this people have paid \$700 on their debt since Conference. The recent sale under direction of the Ladies' Aid Society netted more than \$200. Cottage meetings are being held preparatory to a more general evangelistic service, and now the membership is larger than at any time since 1890. The music of this church, under the leadership of C. E. Jennings, is reported good enough to be a credit to many a society of greater financial ability. The pastor, Rev. H. G. Buckingham, says: "This is a little church of 27 members, and the devotion of its constituency is not surpassed in the Conference. Its finances are always well in hand. The social interests surpass many a larger and stronger church. A number of new families have recently moved here, and our church gets its full share of them." At the last communion 2 were received by letter and 2 on probation.

Dorchester, Baker Memorial.—The presiding elder of Cawnpore District, India, Rev. John T. Robertson, spent a recent Sunday here and talked on the subject of missions with very gratifying results, the offering from the public congregation being 100 per cent. larger than

last year. Mr. Robertson is a most interesting talker, whom the people hear gladly. Any one looking for a missionary speaker will make no mistake in securing his services. A new religious atmosphere is gratifying the pastor, Rev. Arthur Page Sharp, and the faithful ones. Early in October a three weeks' revival campaign was begun and carried forward to a successful end. About 25 signified their purpose to lead an amended life. Neighboring pastors were generous in their help and sympathy. Such sermons as were preached! It was a revelation of evangelistic power. Each preacher was at his best, and exalted his Lord. The attendance was good and the spirit excellent. The end is not yet. Those who assisted were Revs. A. M. Osgood, L. A. Nies, C. H. Davis, C. H. Stackpole, C. P. Pledger, W. H. Powell, Evangelist Thomas Harrison, and Presiding Elder Galbraith. The official board has instructed the pastor to secure the services of Rev. Thomas Harrison at an early date, for the field is ripe for the harvest. All branches of church life feel the new spirit; the finances are in a gratifying condition; the Ladies' Benevolent Society is scoring a high record; and the services generally are a delight.

Worcester, Laurel St.—The pastor, Dr. W. A. Wood, has reorganized the Bible class, with forty members. The study is on the Life of Christ. Four young people have recently started to lead the Christian life. Two have been received into full membership. The necessary money for the entire year has been raised.

Lynn District

Wakefield.—Beginning Oct. 14, special meetings were held for two and a half weeks. Rev. W. A. Dunnett, of Lynn, preached at each service, presenting a strong, telling, Spirit-filled message, which appealed to the heart, conscience and judgment of the hearer. The church was stirred to a new life, and souls were saved. As a result of the meetings, 12 have united on probation, 10 from probation into full membership, and 2 by letter. Others will associate with the church at a later date. The pastor, Rev. John R. Chaffee, has formed the new converts into a class for instruction in the doctrines and history of the church and in Christian experience.

Lynn, St. Paul's.—In addressing the third quarterly conference on the subject of the pastor's return, Mr. Fred D. Mayo said: "Our church is enjoying great prosperity on all lines. The finances are in the best condition I have ever known. The spiritual life is excellent and I feel that the man best fitted to lead us for another year is the one who has led us so successfully for nearly four years." And with this a unanimous invitation was extended to Rev. Charles Tilton for the fifth year. This is a great working church. During the past six months more than 2,000 calls have been made by the pastor, his wife, the deaconess, and the Parish League. Miss Jennie Chisholm is the faithful and successful deaconess.

Lynn, First Church.—A strong constructive sentiment pervades the entire church. There is a forward and upward look. This may be traced to able, thoughtful, stimulating and inspiring preaching and faithful pastoral ministrations. The recent decision of the pastor, Rev. George R. Grose, to remain with this church rather than leave it in response to a flattering invitation to another, has been received with manifestations of satisfaction outside of the church as well as inside. He has fastened himself upon the entire community as a force for good to be taken account of. Accessions to the church are constant. Increased attendance upon the public and social services of the church are manifest by a growth that is normal and healthy. The music, always of an assured high order under the leadership of J. E. Aborn, has recently been augmented by the addition of Mr. Sykes, of Boston, a tenor of very high order. The Men's Club opened its present season on the evening of Oct. 25 with a banquet, and was addressed by Edwin D. Mead, of Boston, on "The Better Or-

ganization of the World." This club has in it the promise and possibility of great usefulness. On a recent morning three members of the official board of the church called at the pastor's residence and presented him with a purse of \$500 as a gift from that board. Preliminary plans are already being discussed looking toward the entertainment of Conference next April.

Newburyport, People's Church.—After three months' absence from his pulpit on account of an operation on his throat, from which he has entirely recovered, Rev. W. J. Kelley preached for the first time, Sunday evening, Nov. 4. The work here is in splendid shape. The missionary offering, taken by Presiding Elder Leonard, doubles the giving of last year. The supplies during the pastor's enforced absence have been Revs. Alexander Dixon, Joseph Elliot, E. C. Bridgman, W. N. Devenau, I. C. Brown, John W. Ward, Jerome Wood, and G. W. Tupper.

G. F. D.

Springfield District

Conway.—The Rally Day of the Sunday-school was encouraging to pastor and people. Mr. R. M. Tucker and the pastor, Rev. W. T. Hale, gave appropriate addresses, which were enjoyed by the large company present. The pastor and wife have recently given a reception to the church people. The people, ascertaining that the date of this reception was on the tenth anniversary of the marriage of the occupants of the parsonage, gave them a surprise. Mr. Richard H. Cook, in a happy address, presented the pastor and wife with a generous sum of money. To accentuate the occasion the money was presented in a tin cup.

Wilbraham Academy.—The large registration of new students this fall is the occasion of much joy on the part of the friends of the old school. Dr. Newhall is doing very heavy work this year. In addition to his oversight of the school, the caring for the finances, and the teaching of his psychological and metaphysical department, he has taken upon himself the entire department of Greek. The football team is attracting attention far and wide. An undefeated team is a strong "ad" for a preparatory or any other school.

Granville.—Another week has been added to the successful campaign of the evangelist, Rev. I. T. Johnson, and the pastor, Rev. E. A. Brownell. Good results from day to day.

Epworth League Convention.—A splendid program, a fair attendance in the afternoon, a good evening congregation. The addresses by

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Rev. Albert E. Legg, of Providence, and Mr. Herbert P. Lansdale, general secretary of Troy Y. M. C. A., were very strong, much above the common Epworth League addresses. "The Militant Note" and "Personal Evangelism" had the revival ring in them.

A Suggestion.—Would it not be well for Methodists to have an understanding as to time for revival services, Epworth League conventions, chicken pie suppers, social events, etc.? It is unfortunate to have Hallowe'en parties conflict with conventions and special services. Why not give the first four weeks of October to specific revival work, and place the important social events and conventions in November?

Shelburne Falls.—The inspiration of the new church exceeds all anticipations. Great things were expected, but the pastor writes that he did not look for so much success following the dedication. In the article which appeared in the columns of the HERALD there was one very important omission. Mr. G. D. Crittenden, a Congregationalist, has given the church a splendid church bell. His total contributions amount to \$1,000. His good wife is a member of the Methodist Episcopal Church. He is a trustee, and served efficiently on the building committee. Mr. James Leach, whose wife is a member of the church, gave about \$800. These gentlemen are more than eighty years of age. This beautiful church honors its first pastor. On the corner-stone is inscribed: "William Butler Memorial."

Springfield, St. James.—Revival meetings are in progress. They began on Nov. 4, and are continuing for three weeks. Dr. Richardson, Rev. C. C. P. Hiller, Rev. J. W. Higgins, Rev. E. M. Antrim, and the pastor will preach. Special music is under the charge of the pastor, Rev. E. V. Hinchliffe.

Westfield.—The chicken-pie supper, the great social event of the year, has come and gone, reflecting the greatest credit on Mrs. E. T. Hildreth and her corps of officers and assistants. Deducting all expenses, the treasury is increased by \$225. The local paper says that 600 took supper in the large vestries.

Holyoke Highlands.—After extensive repairs and refurnishings the renovated church edifice will be reopened on Nov. 25. In the morning Rev. C. E. Davis, of Westfield, will preach, and in the evening the presiding elder, Dr. Richardson, will give the sermon. On Monday evening the ladies of the church, who have a reputation throughout the city for their excellent suppers, will serve a banquet to all contributors to the

church furnishings. After the menu has been discussed there will be an adjournment to the auditorium where post-prandial exercises will cheer the hearts of this worthy people.

Ware.—On Nov. 4, 3 were received by letter and 5 from probation. Of these 5 were men, and 3 young men from the high school. The Home department of the Sunday-school is in charge of the pastor, who has secured a membership of 76. The Junior League of the church is also in charge of the pastor. He has also organized a young men's mission-study class. The studies are in the "Sunrise Kingdom." The natural outcome from such steady work on the part of the pastor is a large increase of church attendance. The presiding elder reports everything in splendid condition at Ware. The pastor, Rev. John Wriston, is secretary of the normal work of the Three Rivers District, comprising fifty Sunday-schools. A new calendar is the last innovation in this prosperous church.

Easthampton.—A very excellent course of entertainments has been arranged by the pastor, Rev. W. I. Shattuck. It is to be given under the auspices of the Epworth League. The common pessimistic wail, "We never support a course of entertainments here," has not prevented Mr. Shattuck from venturing on this forbidden field. Let me prophesy: The course will be supported, and the financial outcome will be encouraging. Why? Shattuck is behind the enterprise.

Revival Work.—Evangelism never in recent years had such a hold on this district. The reports at last preachers' meeting were of the most encouraging nature. The large and small churches enter the work with enthusiasm.

Westfield.—At the last communion 13 were received on probation and 6 by letter. Another series of meetings has been decided upon. Rev. I. T. Johnson will be the evangelist. Meetings begin Jan. 3. Rev. D. B. Aldrich, of Feeding Hills, exchanged with the pastor last Sunday. Westfield is very happy in its young preachers. Five have gone out from us, and in each instance they have brought great credit to the mother church.

Belchertown.—A new parsonage is in sight. It will not surprise the readers of ZION'S HERALD to learn that the pastor, Rev. George Moody, is doing nearly all of the work.

Granville.—Hard work follows the revival here. The people are greatly encouraged. Twenty-five genuine conversions are reported. Membership at the beginning of the present year was only 40. C. E. DAVIS.

in the famous "Rosebud Country" in Gregory County, along the line of the new railway. Salary from \$600 to \$800 a year. Also a man of genuine piety and evangelistic spirit for a circuit of two appointments five miles apart on the railway. Salary from \$600 to \$700 a year. Here is an opportunity to render good and needed service for the Master in one of the best young Conferences in Methodism, and in one of the most healthful climates in the world. If the Spirit moves you, write today.

GLEE CLUB CONCERT.—There will be a joint concert of the Glee Clubs of Boston and Wesleyan Universities at Huntington Chambers, 30 Huntington Avenue, Friday, Nov. 30, at 8 o'clock. An informal reception will be held after the concert. Reserved seats, 75 cents apiece. Tickets may be secured from F. I. Brown, 43 Federal St.

BOSTON PREACHERS' MEETING.—Next Monday, Nov. 26, Mrs. Lucia Ames Mead will address the meeting on "International Peace." Mr. Frank L. Johnson, superintendent of the Worcester County Truant School, will also speak. On the succeeding Monday, Dec. 3, there will be a Symposium upon "How to Conserve the Results of the Gipsy Smith Meetings," participated in by various ministers.

CORNER-STONE LAYING AT ARLINGTON HEIGHTS.—The corner-stone of the Arlington Heights Methodist Episcopal Church will be laid next Sunday, Nov. 25, at 2.30 p. m., by Presiding Elder Rice, of Cambridge District. At 3 o'clock an interesting and pleasing service of speaking and music will be held in Crescent Hall. Several of Boston's most noted Methodist pastors are to aid in the service.

All the year round the ten-cent can of Bell's is found, not only on the grocer's shelf, on which he justly prides himself, but on the pantry shelf as well. New England housewives gladly tell the ease with which the odds and ends are made into delicious blends for lunch or tea. They do not care to wait for poultry for their fare, but use Bell's Seasoning every day, in meat, or fish, or oysters, say. It gives that flavor, rich and fine, which even experts can't define, of choicest herbs and spices sweet; in short, Bell's Seasoning can't be beat! So hie thee to thy grocer man, and buy Bell's famous ten-cent can. And if Bell's book in sight you keep, you'll often try a Bell receipt.

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Founded 1823

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CHURCH REGISTER

Marriages

RIVERS — DAVIS — In Beverly, Nov. 17, at the parsonage, by Rev. L. William Adams, Donald Thomas Rivers and Olive Lottie Davis, of Cushing, Maine.

BONNETTE — WALKER — In Beverly, Oct. 17, by Rev. L. W. Adams, Joseph P. Bonnette and Nellie A. Walker, both of Beverly.

DIAS — CASS — In Beverly, Oct. 22, by Rev. L. W. Adams, Alden F. Dias, Jr., and Edith M. Cass, both of Beverly.

STRACHN — WATTS — In Beverly, Nov. 4, by Rev. L. W. Adams, James M. Strachn and Margaret G. Watts, both of Holliston.

MITCHELL — LEVENSALOR — In Dover, Maine, Nov. 3, by Rev. H. W. Norton, Clifford C. Mitchell and Bessie Levensalor, both of Dover.

MEDICAL MISSION.—Thanksgiving Day is near at hand. We hope our friends will not forget the accustomed harvest home gifts of apples, potatoes, and all kinds of vegetables. Chickens, or any kind of meat, will be gratefully received. The little sums of money that come from thankful hearts are very helpful. Our poor people must not be disappointed. Send in care of
HARRIETTE J. COOKE,
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PREACHERS WANTED.—J. O. Dobson, presiding elder of Mitchell District, Mitchell, S. D., is in need of two men for circuit work: One a man of heroic mold and strong physique for a large new circuit

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OBITUARIES

We sit beside the lower feast today,
She at the higher.
Our voices falter as we bend to pray;
In the great choir
Of happy saints she sings, and does not tire.

We break the bread of patience, and the wine
Of tears we share;
She tastes the vintage of the glorious Vine
Whose branches fair
Set for the healing of the nations are.

I wonder is she sorry for our pain,
Or if, grown wise,
She, wondering, smiles and counts them idle,
vain,
These heavy sighs,
These longings for her face and happy eyes.

Smile on, then, darling, as God wills is best.
We loose our hold,
Content to leave thee to the deeper rest,
The safer fold,
To joy's immortal youth while we grow old;

Content the cold and wintry day to bear,
The icy wave,
And know thee in immortal summer there,
Beyond the grave;
Content to give thee to the God who gave.

— Susan Coolidge.

Ela. — Louisa B. Ela, wife of Rev. David H. Ela, D. D., was born in Hillsboro Upper Village, N. H., Nov. 27, 1832, and died at Hudson, Mass., Sept. 19, 1906. She was the daughter of William Foster Sargent and Naomi Smith Sargent.

After the death of her father in 1843, she came to Lowell with her mother and sister. In 1845 she entered the Lowell High School, and during her girlhood she worked in the mills in Lowell. During the winter of 1854-'55 she attended the Maine Wesleyan Seminary at Kent's Hill. She was married, April 20, 1858, and at once entered upon the duties of a Methodist preacher's wife. Through the years of her husband's active ministry she was a wise and efficient helper in his work, and was greatly beloved by all who knew her. After his enforced retirement by reason of ill health, she was most devoted in her tender ministries to him.

She was a great lover of books, and herself a ready writer, though too modest to allow her writings to be published. Her home was peculiarly her throne of power, and as wife and mother she revealed the most beautiful traits of her character.

Her health began to fail about four years ago, but she was so fearful of causing trouble to others, that she made light of it as long as possible. Her last sickness was less than two weeks in duration, and was not considered critical until a few days before her death. Just before she lapsed into the unconsciousness in which the last day was passed, she waved her hand as if to say good-by to the loved ones around her bedside. Hers was a gentle, unobtrusive, thoughtful, loving, Christian life. The better she was known, the more was she loved.

Besides her husband she leaves a son, Dr. Paul F., a physician at East Douglas, and two daughters — Clara L., at home, and Grace E., a stenographer in Boston. Two daughters died in infancy.

The funeral service was held at the home in Hudson, and was conducted by Rev. Dr. Charles F. Rice, presiding elder of Cambridge District, assisted by her pastor, Rev. J. W. Stephan. The burial was in Lowell.

CHARLES F. RICE.

Cutler. — Sabrina M. Cutler died, March 29, 1906, aged 83 years and 4 days. Her funeral service was in the Methodist Episcopal Church, Holliston, Mass., largely attended by relatives, friends and members of the Methodist society, of which she became a communicant more than a half-century ago.

Mrs. Cutler was the daughter of Aaron and Nellie Rockwood, and was born in Bellingham, Mass., March 25, 1823. She was married to Amory Cutler in Boston, Jan. 10, 1852. The

early years of their married life were spent in Holliston, the home of Mr. Cutler's father, Jonathan Cutler, a man of notable piety, and still remembered for genuine humility and great benevolence. He died in triumph, April 15, 1857, in his 77th year.

Mr. and Mrs. Cutler joined the Methodist Episcopal Church in Holliston in 1854, and in all the following years honored the Master by consistent lives and devotion to His church. After some years they removed to Albany, N. Y., and were for a long while beloved and useful members of St. Luke's society in that city. There Mr. Cutler died, Feb. 1, 1895, greatly mourned by members of the church and community. Mrs. Cutler returned to Holliston, and made it her home until her death. Faithful always to the Lord she loved and to the church of her choice, she was constant in attendance on public and social worship, and as active in service as her years would permit. Her hand promptly responded to her loyal heart, and her contributions to the church and its various benevolences were limited only by ability. Her religious experience was steadfast and joyous. To speak of the deep things of God was a constant pleasure.

Her sickness was short, but severe. In it she triumphed, and passed on to join her husband in the kingdom of light.

Her works still follow her, for, besides the memory of her devout life, by her last will and testament (after a few legacies to those she loved and several small gifts to various causes), \$500 was left to our society in Holliston, and the remainder of her estate goes to our Missionary Society to be equally divided between Home and Foreign work. This will probably exceed \$10,000.

J. O. KNOWLES.

Buell. — Oscar E. Buell, a member of Trinity Church, Springfield, Mass., was stricken down in August with a sunstroke, from which he never rallied, but died, Sept. 2, 1906. He was born in Middletown, Vt., Oct. 14, 1863.

Mr. Buell came to Springfield when a boy, and has spent most of his life here. His parents were N. James and Melinda Buell, his mother being still alive. On May 2, 1892, he married Mrs. Margaret McPhee Bezanson, who, with four children — Edward, Alice, Hattie, and Oscar — survives him. One sister, Mrs. Emma Hall, of New Haven, is also living. He became a member of Trinity Church during the pastorate of Rev. Alfred Skinner, under whose influence he was led to take the step. He was kindness itself in his home, and always labored without stint for its welfare. His manly help is greatly missed by the stricken family, who are bearing their sorrow with commendable fortitude.

Funeral services were conducted from his home in Springfield by his pastor, Sept. 5.

EUGENE M. ANTRIM.

Horr. — Mrs. Lydia Augusta (Shackford) Horr was called suddenly to the better world, Sunday, Oct. 7, 1906. Though she had been in more or less precarious health for several years, she had apparently been in her usual health and spirits up to a few hours before her death. She was born, July 30, 1841, in Westbrook, Maine, where she spent most of her life until coming with her husband to Springfield, Mass. Her parents were Daniel D. and Joanna H. Shackford.

On Oct. 16, 1865, she was united in marriage with Mr. Daniel P. Horr, who, with two sons, Frank M. and Irving S., survives her. From her girlhood days she was a professed Christian and a member of the Methodist Episcopal Church in Westbrook, and for a time in Chestnut St., Portland. Until the years of her invalidism she was always active in church work, especially interested in the missionary feature thereof. She was also a member of the Gorges commandery of the Golden Cross and a charter member of the Cloudman Relief Corps of the G. A. R., of which she was first president. Always interested in the world's work to the very last, and possessing a love for the church, she found the

sphere of domestic duties and affections her chief delight. She was devoted to her family. Such was her serene faith in spite of her disability, that it seemed the most natural thing for her to step out into the other world at God's call.

Funeral services, brief and simple, were conducted, Oct. 8, from her home in Springfield, by her parlor, assisted by Rev. S. H. Woodrow, and, on Oct. 10, in Westbrook by Rev. Arthur T. Craig, a friend of the family, assisted by Rev. A. W. Pottle, one of the former pastors of Mrs. Horr, who chanced to be in town at the time — a happy coincidence.

EUGENE M. ANTRIM.

Kendrick. — It was a rare life that passed from earth to the skies in Newtonville, Mass., Oct. 4, 1906. Jane Parcher McKenny was born in Hollis, Me., Feb. 2, 1814. Her life compassed almost a century.

For over seventy years she was a member of the Methodist Episcopal Church, and with her husband, Humphrey P. Kendrick, was one of the founders of the church in Saco, Me. She was a constant reader of ZION'S HERALD for almost three-quarters of a century. Only one week was the paper out of the family, and that owing to the withdrawal of the subscription by her husband because of the strong stand taken by the HERALD on certain controverted topics in the old days. The subscription was renewed, however, the next week.

Eight children were born to this household. Of these, two sons were given to the war of the Rebellion. This mother, born so soon after the Revolution, imbibed a spirit of patriotism, which carried her through the sacrifices and sorrows of the Civil War with a fortitude worthy of enduring memory. Indeed, this woman had a comprehensive grasp of all national events, and gave herself in sympathy and consecration to every movement for the common weal. In her long life she had seen marvelous transformations wrought by modern inventions, and was full of the most wholesome optimism for the future good of mankind. Her character was blameless. Never was a sunnier disposition. She was, in her later years, like some sweet spirit tarrying over long on earth to show those on earth how beautiful it was possible to make life. When the dark angel went away from her residence on that bright October morning, it was seen that an angel in white was with him.

These children survive her: Nancy, now Mrs. W. W. Nitchner, of Effingham, Ill.; Clara, now Mrs. C. K. Blaisdell, of Billerica, Mass.; Marcia, now Mrs. Alfred Pierce, of Newtonville; Humphrey B. Kendrick, now of Boston.

A. L. SQUIER.

Chick. — Mrs. Stephen Chick died, Sept. 27, 1906, at the home of her sister, Mrs. Nathan Wentworth, in Somersworth, N. H. Before her

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marriage her name was Austriss W. Kelley, and she was born at Gilmanton, Dec. 22, 1822, her parents being Joseph S. and Betsey (Wingate) Kelley.

She received what education the Gilmanton public schools afforded, and came to Somersworth (Great Falls then) to work in the cotton mills. This was a work which attracted many native New Hampshire girls and young women in those days, and the standard of character among mill workers was very high. She married the late Stephen S. Chick, a prominent citizen of Somersworth in his day, and they continued to live in that city. Since the death of her husband she has resided with her sister.

Many years ago Mrs. Chick became a member of High Street Methodist Episcopal Church, and had an active interest in its work to the time of her death. She was a woman of quiet and retiring nature, and had many warm friends. She was of a cheerful and kindly nature, and always thoughtful of others. Her home was the home of ministers and friends. Her friends will hold her in most pleasant remembrance as a gentle, sympathetic, helpful woman, one to be trusted for wise counsel and generous assistance.

The funeral was conducted by Dr. Humphriss, a former pastor, and assisted by the present pastor. A. E. MONGER.

Hewett. — Aca Hewett was born in Livermore, Me., May 30, 1830, and passed to the home of the blessed from the summer home of his youngest son at North Turner Bridge, Me., Aug. 12, 1906.

In 1851 Mr. Hewett married Miss Amanda B. Norton, by whom he had six children, five of whom are now living, the oldest daughter having died July 17, 1905. Soon after his marriage he and his wife entered the Christian life, and both united with the Methodist Episcopal Church, remaining faithful, devoted members of the same until called to the church above. After the death of his wife, Jan. 4, 1904, he left Livermore, where he had spent most of his life, and went to live with his youngest daughter, Mrs. Nellie Bonney, in Hartford, Me.

Mr. Hewett was one of the officials of the church of Livermore and Hartford charge for many years, one who could always be depended upon. He was always in his place on Sunday, and ready to support Christian work. An expression heard by the writer (more than once) truly characterizes him: "He lived his religion."

Funeral services were conducted by Undertaker Roberts of Canton, while Rev. G. J. Palmer, pastor of the deceased, preached the sermon, speaking of his noble life and character. The many beautiful flowers and the large gathering at the service showed the high esteem in which this saint of God was held.

Beside the daughter with whom he lived, he leaves four sons — Clarence E., now of Paris, Missouri; Arthur A., of Livermore, Me.; Dana N., of Logan, Kansas; Alfred A., of Boston.

P.

Howard. — Nathan G. Howard was born, Feb. 15, 1847, in Epping, N. H., and died at Newfields, N. H., Aug. 27, 1906.

Most of this good life was passed in Newfields. Universally respected, he filled acceptably many positions by vote of the town. The wife of his youth, long a loving helpmate and a faithful Christian, passed before in 1902. He was remarried in June last.

In December, 1904, Mr. Howard was saved, and had been a member of the church a little more than one year when called home. In boyhood he was moved to be a Christian, but, by some lack of loving watchcare, drifted. Nevertheless he loved

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the church of God, and was constant in attendance on public worship, helping always in the burden thereof, proving a friend to both minister and church. His experience after finding the way of faith was blessed. He grew in the knowledge and love of God. He was devout and happy in meeting, and often showed a tendency to shout the praise of his Saviour and Lord. Mrs. S. M. Emerson, for years his housekeeper and for a brief time his faithful wife, was saved the same night in which salvation came to him. Most tenderly she ministered to him in the last illness, which was but a renewal of the malady which had been breaking his splendid strength for many years. Life here was longed for; friends, home ties and the church held him strongly; yet with patience under great suffering and in peace and triumph he went home — to that home where none say, "I am sick."

A wife, a son and a daughter, the town and the church, mourn, but not as those who have no hope. O. C.

Pindar. — The beautiful spirit of Laura Jane Pindar left this earth for heaven, July 30, 1906. She was born in Newmarket, N. H., 71 years ago, where she lived until she was thirteen years of age.

Miss Pindar was a very talented woman, and was an enthusiast in literature. She was for forty years a teacher in the public schools of Lowell, Mass., where she had made her home since leaving New Hampshire. Many of the prominent business men of the city have passed under her training. She always inspired her pupils to high ideals and created within them a devotion for the good and beautiful.

She was connected with St. Paul's Methodist Episcopal Church, Lowell, for over fifty-seven years, and was a teacher in the Sunday-school for about forty-five years. She was always very active in the work of the church, and had the happy faculty of leading others into the same practical expression of their Christian faith. She was the first treasurer of the local Woman's Home Missionary Society, and was made a life member of the society some years ago.

She was greatly attached to Dr. Samuel F. Upham, who was once her pastor, and for about thirty years summered at Martha's Vineyard, where she was in close touch with his family.

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While at the Vineyard in August, 1902, she was taken with a shock, which was soon followed by the second, which left her almost helpless, in which state she has continued for the past four years. During this time she has been patient and trustful, and sang the praises of God as heartily as she had ever done in her life. She was a source of great help and encouragement to her pastor, whose calls she looked forward to with a peculiar delight, and with whom she would always engage in earnest prayer. All was done for her that kind and loving hearts could suggest and willing hands could perform. Her pastor was out of the city at the time of her passing away. Rev. Benjamin F. Kingsley, of the Highland Methodist Church, officiated at the funeral and brought much comfort to the bereaved family.

She leaves behind her two brothers — George J. Pindar, of Saxonville, and James H. Pindar, of this city. G. B. D.

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Editorial

[Continued from page 1481]

will be greatly missed by her family and by the church.

— District Attorney Jerome is himself again. He says: "I will break the neck of gambling in this city [New York], or it will break my neck."

— Ex-Secretary of State John W. Foster has been appointed by the Chinese Government its delegate to the approaching international conference at The Hague.

— Rev. Dr. A. S. Crapsey, of Rochester, N. Y., has lost his case on an appeal taken to the Court of Review of the Protestant Episcopal Church, and now stands suspended for heresy.

— In a private note to this office, Rev. Charles Bayard Mitchell, D. D., pastor of the First Methodist Episcopal Church, Cleveland, protests against being confounded with the "Rev. Charles Mitchell," whose "heresy trial" was announced in an associated press dispatch recently sent from Rochester, N. Y.

— A dispatch to the New York Times last week from Tulsa, Indian Territory, announced that Bishop Tigert, of the Methodist Episcopal Church, South, was critically ill from an abscess in the throat caused by the lodgment of a chicken bone below the tonsils, and that blood-poisoning was feared. As no confirmation of this dispatch has been published elsewhere, so far as we know, we sincerely hope that the item was an exaggeration.

— The following quotation from an article in the *Northwestern Christian Advocate* on the recent Bible League Convention held in Chicago is complimentary to the New England representative: "It is not an invidious comparison to say that no one was heard with more interest than was Rev. Luther T. Townsend, D. D., Methodist pastor, author, theologian, when he

read his first paper on 'The Bible Doctrine of Inspiration,' nor created keener expectations concerning his second address on 'Adam and Eve; History or Myth?' In popular estimate he was the star attraction."

BRIEFLETS

Turn to page 1497 for the report of the Boston Social Union on Monday evening.

In the copy of the official report of the Commission on the Consolidation of Benevolent Societies, sent us for publication, the name of Rev. J. M. Durrell did not appear. Secretary Eckman writes that his name should have been included in the signatures to the report.

The great success of the Gipsy Smith meetings is very gratifying. The expense of carrying them on is, however, much more than the amounts received in the collections. The finance committee desire additional contributions. Col. E. H. Haskell, 178 Federal St., Boston, is the treasurer. Money sent to him will be wisely used, and will encourage those having the burden of the expenses.

Still the Andover question is a burning one, and still it will be hard to find a solution of richer promise than the one respectfully suggested in our issue of August 8.

The publication of the report of the meeting in Chicago of the National City Evangelization Union, by Rev. C. A. Littlefield, is unavoidably postponed until our next issue; also the report, by Dr. A. G. Kynett, of the General Committee of Home Missions and Church Extension.

The well-known banking-house of Arbuthnot & Co., in Madras, India, suspended payment, Oct. 20, to the great dismay and distress of many English, American and native missionaries, as well as merchants, who had deposits therein.

There are 315 students in the volunteer mission study classes at Wellesley College this year. With 1,166 students enrolled at Wellesley, between eight and nine hundred have joined the Students' Christian Association. Miss Pauline Sage, of 1900, devotes her entire time to Association work, of which she is secretary.

Sunday, Nov. 25, is the World's Temperance Sunday. The Temperance Society of our church, through its secretary, calls attention to our literature on this subject, and expresses the hope that next Sunday will be a dedication day on the part of our boys and girls as well as men to the great cause of total abstinence. We regret that we lack space to print the circular in full.

A convention representing nearly all the Young Women's Christian Associations in the United States will be held in New York the first week in December. The purpose of the convention is to form a national body and to adopt its constitu-

tion. Hitherto there have been two national bodies of Young Women's Christian Associations. This has caused confusion, and has interfered with progress. Now there will be but one, a substitute for the other two, which have relinquished their charters for this purpose. The name, we understand, will be the "Young Women's Christian Associations of the United States of America."

A full report of the centennial anniversary of Bromfield St. Church will appear next week. On Sunday morning the pastor, Rev. C. H. Stackpole, delivered a fine historical sermon. Monday morning the Boston Preachers' Meeting assembled in the church, and listened to addresses by Rev. Dr. J. L. Withrow of Park St. Church and Bishop Mallalieu.

The Gipsy Smith Meetings

IT is gratifying to be able to state that the Gipsy Smith campaign is an assured and blessed success. Using none of the questionable expedients of certain evangelists, depending only on tender, persuasive appeal, Mr. Smith is not only winning many souls to Christ, but is also producing a deep and wholesome impression upon the ministers and laity of this city. Those attending the noon and evening meetings in Tremont Temple are amazed at the spectacle of men and women of all ages responding promptly to simple invitation — no vociferousness, no excitement, no portraying of the terrors of the law, no ubiquitousness of the revivalist circulating among the audience and whispering unexpected warnings into unready ears, no grotesqueness, no hysteria. Heart and conscience are appealed to — with rare skill, it must be confessed — and the Unseen Spirit does the work. To see those streams of volunteers for the spiritual life moving up the aisles and filing into the side rooms for counsel and prayer, thrills with joy every sympathetic spectator. And the only criticism we have yet heard in connection with these meetings came from a prominent preacher of our church who complained — and apparently with justice — that Methodist ministers were not in evidence to give the needed help to inquiring souls.

The work of Gipsy Smith is, or ought to be, an object lesson to every earnest minister. If preaching is the divinely-appointed means of leading men to personal faith in Christ, immediate results should follow such preaching. That sinners should decide for Christ and manifest their new purpose, ought to be the expected — the normal — event in the regular services of the sanctuary. Not that a church could be edified — built up — by continuous appeals to the unconverted; something besides mere evangelism is needed; but surely it ought to be the distinct purpose of every preacher to recruit his membership by regular pulpit persuasion. That this is possible Gipsy Smith's work clearly shows. And when our preachers accept this view, not only will our churches be normally replenished and uplifted, but the occasion will cease for articles like that of Mr. Benson in the November *National Review* on what to do with the sermon, and advocating, practically, its abolition.

